

TEACHING BELIEVERS HOW TO
PRAY FOR THE SICK USING A
DISCIPLESHIP FORMAT

Eual Troy Long, Jr.

Bachelor, William Carey University, 2002
MDiv, Asbury Theological Seminary, 2014

Mentor

Robert J. Sawvelle, DMin

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December 2018

CONTENTS

ABSTRACT.....	vi
ACKNOWLEDGEMENTS	vii
DEDICATION	ix
ILLUSTRATIONS	x
ABBREVIATIONS	xi
EPIGRAPH.....	xii
INTRODUCTION	1
CHAPTER	
1. MINISTRY FOCUS	5
Introduction.....	5
Ministry Journey	6
Context.....	11
Isaiah 61 Project.....	22
Conclusion	23
2. BIBLICAL FOUNDATIONS.....	25
Introduction.....	25
The Great Commission	27

	Old Testament Text.....	37
	New Testament Text	47
	Summary	56
3.	HISTORICAL FOUNDATIONS	58
	Introduction	58
	Discipleship.....	60
	John Wesley's Models of Discipleship	63
	Wesley and the Supernatural	75
	Conclusion	78
4.	THEOLOGICAL FOUNDATIONS.....	81
	Introduction	81
	Christology.....	83
	Soteriology	90
	Pneumatology	97
5.	PROJECT ANALYSIS.....	106
	Introduction	106
	Methodology	110
	Implementation of Project.....	111
	Data	118
	Conclusion	130

APPENDIX

A.	PRE-ASSESSMENT	133
B.	POST-ASSESSMENT	138

C.	SESSION ONE OUTLINE.....	142
D.	SESSION TWO OUTLINE.....	144
E.	SESSION THREE OUTLINE	146
F.	SESSION FOUR OUTLINE	148
G.	SESSION SIX OUTLINE.....	150
BIBLIOGRAPHY		152

ABSTRACT

TEACHING BELIEVERS HOW TO PRAY FOR THE SICK USING A DISCIPLESHIP FORMAT

by
Eual Troy Long, Jr.
United Theological Seminary, 2018

Mentor

Robert J. Sawvelle, DMin

At The Grove, students will learn how to pray for the sick in a discipleship format. The hypothesis is that students who are taught how to pray for the sick will experience increases in confidence while praying and witness healings. Biblical, theological, and pragmatic foundations in praying for the sick will be taught over three consecutive days. The students will complete a pre- and post-assessment, submit journal entries, and share testimonies two-weeks later at a follow-up meeting. The data will be triangulated noting the increases and/or decreases found in the students' confidence and number of healings witnessed.

ACKNOWLEDGEMENTS

When I began this journey three years ago, I did not know what to expect, but now I look back and see God's work as he pruned and continued preparing me for the next season of my life and ministry. There are few who have played a major role in this movement of God's symphony for my life.

I would like to pay honor to Where He Leads Me Ministry which has been a faithful supporter of my doctoral journey. Thank you, Dr. Laura and Mike Harris for pouring yourselves out daily for the kingdom. Lives are forever changed, including mine, because of your obedience.

Honor is also due to Dr. Bob Sawvelle and the staff of Global Awakening who have helped beyond measure in this journey. They have been God's voice of direction many times through this process calling me to stay focused on what I have been called to do. Thank you for pushing me forward in the "more" of God and speaking destiny into my life and ministry.

My peer group for this doctoral journey also deserves much honor. If it was not for my brothers and sisters who have walked this journey out with me, I do not know where I would be. They have listened, encouraged, and loved beyond measure.

I would also like to thank the Great Oaks Ministries family. Your support for me and my family through this season has been overwhelming. You have encouraged,

blessed, and loved us more than we could ever return to you. As we have said, “This has not just been for me, but it has been for all of us.”

DEDICATION

First, I dedicate this work to whom I love more than anyone else—Jesus.

Next, I dedicate this work to my wife, Stephanie, who has willingly sacrificed her time with me so I could run this race. I would not want to live out this journey with anyone else other than you.

I also dedicate this to my four children—Sarah Kate, Ethan, Nathanael, and Hadassah. I pray for God to bless and use you beyond your wildest imaginations. Never be afraid to go after the kingdom of God and all it has to offer. I love each of you and remember there is always more.

ILLUSTRATIONS

Figures

1. Steinborn's understanding of how clergy and laity work together	32
2. Attendance of religious services	119
3. Employment	120
4. People prayed with weekly	121
5. Confidence level in praying for others before weekend encounter	122
6. Is physical healing for everyone	123
7. Does salvation include physical healing? (Before)	124
8. Before and after measurement of level of confidence	127
9. Does salvation include physical healing? (Before and After)	129

ABBREVIATIONS

ATS	Asbury Theological Seminary
CU	Campbellsville University
GOM	Great Oaks Ministries
KSB	Kentucky Southern Baptist Association
LWC	Lindsey Wilson College
NT	New Testament
OT	Old Testament
TDNT	<i>Theological Dictionary of the New Testament</i>
TG	The Grove
UTS	United Theological Seminary

The Spirit of the Sovereign Lord is on me,
because the Lord has anointed me
to proclaim good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,
to proclaim the year of the Lord's favor
and the day of vengeance of our God,
to comfort all who mourn,
and provide for those who grieve in Zion—
to bestow on them a crown of beauty
instead of ashes,
the oil of joy
instead of mourning,
and a garment of praise
instead of a spirit of despair.
They will be called oaks of righteousness,
a planting of the Lord
for the display of his splendor.
They will rebuild the ancient ruins
and restore the places long devastated;
they will renew the ruined cities
that have been devastated for generations.

—Isaiah 61:1-4 (NIV)

INTRODUCTION

When one encounters Jesus, it changes lives, ministries, religious traditions, and passions. I know this because it happened to me. I was the person with a blue print created years in advance for my life with not much room for variation, but the heaven invading encounter I had while attending a seminary chapel service led my family and I to take a journey which has not always been easy but exciting because of the lives that have been forever changed. I know we have been called to share the things we have learned with others through worship, preaching, teaching, living, and developing a school of ministry where we will equip the Church.

The theme of this project is to develop a discipleship class that will equip others to pray for the sick. The hypothesis is that the students of The Grove—a school of ministry founded by me and my wife—who are taught how to pray for the sick will have an increase in confidence while praying for the sick as well as an increase in the number of healings witnessed.

The project begins with a spiritual autobiography which describes the spiritual journey my family and I have been on for the past twelve years as we have been seeking more of what God has for us following a shift in my spiritual life that happened while attending seminary. In the midst of that journey, we planted a church with the help of friends. The name of the ministry is Great Oaks Ministries (GOM). After several years of being in existence, we have now started The Grove (TG). TG is a school of ministry that

is used to equip disciples of Jesus Christ so they can go into the world to make more disciples for Jesus Christ and equip them as well.

The next chapter is an exegesis of several biblical passages that lay the foundation for the project. As Jesus ascended into heaven following his resurrection, he commissioned the disciples. He said, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always to the end of the age.”¹ Jesus instructed the eleven original disciples to make more disciples of all people groups with two specifications—baptize and teach others to obey all the commandments they were given.

While the twelve disciples followed Jesus, he gave them various commandments to follow. For example, Matthew 10:7-8 reads, “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons...” I believe the disciples, who done these very things, taught the people they disciplined to do the same things. I believe we are to carry out the same ministry of making disciples, and part of that ministry is teaching others how to minister to the sick.

Jesus states in John 14:12 that believers will do the same works he did. If Jesus used healing as a part of his ministry, so should believers today. However, many believers do not know they have the authority to pray for the sick and expect to see the sick healed. Therefore, the theme of the project is focused on developing a discipleship format that will be used to instruct believers how to pray for those who are sick.

¹ Matthew 28:19-20, New Revised Standard Version (NRSV). Unless otherwise noted, all scripture references in this document are from the NRSV.

Isaiah 61:1-4 is exegeted in addition to the Matthew 28 passage to show the anointing which rests upon Jesus has been given to believers, and they are called to do the same. I then look at Ephesians 4:11-12 where Paul instructs the leaders of the church to equip believers so they can do the work of the kingdom.

The third chapter focuses on a figure from church history who has played a major role in making disciples—John Wesley. I investigate Wesley's class meetings and his format for making disciples with those who participated in his class meetings. I also investigate accounts of supernatural occurrences in his meetings and how they helped change the lives of many and spark others to believing in Jesus.

In the theological section, a Christological, soteriological, and pneumatological focus on healing is presented. The healing power of God began in the Old Testament (OT) as he showed the Israelites that he was concerned with all areas of their lives. That same love was carried into the New Testament (NT) through the life of Jesus. Jesus continued pouring out the love of the father as he destroyed the works of the devil through healing and setting people free. Those same acts of love and power can be carried out today if believers allow the power of the Holy Spirit to live through them.

The last chapter explains how the project was implemented and the results that were found after triangulating the data. Students of TG attended classes on Thursday night, Friday night, and all-day Saturday where the material from this project was presented along with personal testimonies of healing and time for the students to practice what they had learned. From the beginning of the weekend until we met two weeks later, one could recognize a remarkable increase in confidence while praying for others to be healed.

It is my hope that those who read this work will be led by the Holy Spirit to walk out the call that is on their life to be the hands and feet of Jesus in bringing freedom to all who are in bondage or captivity to sickness. It is my desire to see the Church equipped to do the work of the kingdom of God.

CHAPTER ONE

MINISTRY FOCUS

Introduction

Great Oaks Ministries (GOM)—a ministry my family and I planted with the help of others—has been described by Stephanie, my wife, as a MASH unit.¹ GOM is a place where those who are physically, mentally, emotionally, and/or spiritually injured can receive healing and then move forward taking with them what they have learned while at GOM to bring healing to others.

The mandate given to GOM is found in Isaiah 61:1-4:

The Spirit of the Sovereign Lord is on me,
because the Lord has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,
to proclaim the year of the Lord's favor
and the day of vengeance of our God,
to comfort all who mourn,
and provide for those who grieve in Zion—
to bestow on them a crown of beauty
instead of ashes,
the oil of gladness
instead of mourning,
and a garment of praise
instead of a spirit of despair.

¹ MASH is the acronym for the Mobile Army Surgical Hospitals. These units provided lifesaving care for those critically injured while in the line of military duty.

They will be called oaks of righteousness,
 a planting of the Lord
 for the display of his splendor.
 They will rebuild the ancient ruins
 and restore the places long devastated;
 they will renew the ruined cities
 that have been devastated for generations.²

Therefore, GOM was established to be a place for physical, mental, emotional, and spiritual healing as well as an equipping center for the church. In Fall of 2016, a school of ministry called The Grove (TG) was launched out of GOM as the equipping center to train others how to carry out this mandate. I am the director of the school.

The purpose of the DMin project presented is to instruct and equip the students of TG to function in biblical models of healing.

Ministry Journey

My family suffered a tragic loss on March 9, 1996. Two months before I graduated from high school, my father passed away from a rare blood disorder—angio-immunoblastic lymphadenopathy. I watched my father’s health deteriorate quickly as he was placed on dialysis due to renal failure but died a short time later.

During my father’s battle with the disorder, my family received support through calls, cards, and prayers from people across the United States which included family, friends, and my father’s business associates. We were very thankful for the love that was shown; however, most of the prayers were centered around comfort and peace for my family. My family did pray for my father to be healed but believed that he would more than likely die.

² Isaiah 61:1-4, New International Version (NIV).

I prayed prayers I heard most of my life. Prayers that called for God's will to be done or for God to go ahead and take my father. I was not familiar with the biblical scriptures that dealt with healing. Therefore, I accepted the death of my father as the will of God for his life.

Before GOM began, I was a pastor for ten years in a mainline denomination which required those who sought ordination to attend seminary. My wife and I chose Asbury Theological Seminary in Wilmore, Kentucky, as the place to fulfill the requirement for ordination without the knowledge that God had greater plans. He would use a guest preacher in one of the biweekly chapel services to ignite a fire in me.

Nicky Gumble—director of the Alpha Course and a resident of London, England—was the guest preacher for the chapel service. After he preached, he ministered with words of knowledge and prophecy as led by the Holy Spirit that revealed various ministry placements around the world as well as anointings for other types of ministries such as justice and healing. Before he released these words, he instructed the congregants to respond if they knew the word was specifically for them by going to the altar and allowing someone to pray for them.

During the time of ministry, Nicky said, "There are two people in this sanctuary who God is calling into the healing ministry." When he made this statement, I immediately felt the presence of God on me to respond to this word. I fought this feeling because I had never experienced a move of God like this previously, and so I sat down in the pew with my head bent over on my outstretched arm which served as a buffer between my forehead and the wooden privacy rail in front of me.

I was scared, but the more I tried to fight what happened, the more I felt a hand pull my outstretched hand. I opened my eyes to find no one there. I realized immediately my hand was being touched by the Holy Spirit. Finally, I said, “Ok, God. If you want me to go to the altar and receive this anointing, then leave a spot open for me.”

The altar was full of people who had responded to God’s words spoken by Nicky. It looked like a sea of people, and I knew for sure there would not be an empty space at the altar. But to my surprise, a spot opened, and no one went to it. All of those who had went to the altar knelt behind others, but not one person went to that one open spot. The next thing I knew, I was led by the Holy Spirit to that one and only open spot. I knelt and began to cry.

As the dean of the chapel approached me, he asked how he could pray for me. I told him I was coming to accept the call into a healing ministry. As soon as he put his hand on top of my head, I felt something like warm oil run down from the top of my head to the bottom of my feet. I had never experienced anything like this previously.

After the service, I did not think my feet were on the ground because I had just had an encounter with God unlike any other time. I came home and made an appointment with my church superintendent to discuss what happened. I was eager to tell him and learn what I should do next. However, the advice given by the superintendent was not what I expected. He said, “Let’s just keep this between me and you.” I was in disbelief at what I had just heard, but I respected the authority of the superintendent and did as he asked.

My excitement was gone. It seemed like an unwanted pattern had developed in my ministry. There would be seasons on top of the mountain followed by seasons in the

valley. Maybe the three generational pastors who I met after I surrendered to the call of ministry were right when they said, “If you can do anything other than preach, do it.” Maybe ministry was going to be something that brought more misery than happiness.

After much prayer, I decided to start an exploration into healing ministries so when the time came for me to publicly disclose what happened, I would be prepared. Around that same time, I heard of a person in my community who had started a class on healing at a local church. So, I decided to go.

When I arrived, there were two other people present—Sherri Johnson who was the instructor, and Geneva Shipp. The meeting was scheduled to last for one hour, but the class lasted approximately three hours. We could not stop the conversation because we had finally found others who shared the same hunger for more knowledge of healing. This first meeting grew into a regular weekly conversation about what we had learned about healing since the last time we met.

Sherri then introduced my family to Fredonia Neal. Fredonia had been diagnosed with multiple diseases culminating in a semi-coma which lasted for seven years until God healed her. She states in her testimony that God healed her to send her around the world to minister in the power of the Holy Spirit. Sherri asked Fredonia to come to Columbia, Kentucky, to hold a healing service, and she agreed. At the end of the service, some of my congregants asked Fredonia to come and minister at one of my churches.³

Fredonia came to Barnett’s Creek United Methodist Church in September of 2007 and shared her testimony. At the end of the service, she prayed over me and my wife a

³ At this time, I was serving as pastor for two different churches which is very common in the denomination I served.

prayer that had never been prayed over us. She prayed for the spiritual gifts that were within us to be stirred. I immediately fell out in the spirit which was a first for me. After I stood up, I realized there was more, and I wanted it.

My wife and I were now on a hunt. We went to Sherri's house on a weekly basis to worship and pray with her and her husband, Geneva, and the Coomer family.⁴ The new-found group attended different spirit-filled conferences and passed around books, videos, and CDs of different teachings on healing and how to live a spirit-filled life. We were so hungry, but Geneva gave me a book that encouraged me more than any other book I had read thus far. The book she gave me was written by Randy Clark and titled *There is More*.

As I read *There is More*, I was amazed at how my spirit witnessed with everything Randy had written about his experience with God and how there was more. As my family and I searched for the more with God, the fire that burned within us was being stoked and was ready to burst forth. We finally decided to walk out what God had called us to do. He led us to begin operating in the power of the Holy Spirit during our regularly scheduled services in the churches we were serving.

When we first started operating in the Spirit, the people of our churches were very receptive. Then the storm hit. We were asked to cease use of the spiritual gifts that had been stirred within us. God then led us to leave the mainline denomination we served and loved deeply.

⁴ The Coomer family were mutual friends of my family and the Johnson family and had introduced us to each other.

The plan was to remain in the appointment until June of the following year, but as I reflect on the situation, I realize God wanted me to leave then and take a step of faith. Because of my disobedience, my departure from the churches was not easy. Someone had talked to my superintendent and had manipulated the truth of what happened which resulted in my immediate dismissal in February of 2008.

Context

Great Oaks Ministries Church History

GOM was birthed through five families—the Long’s, Johnson’s, Shipp’s, Redford’s, and Coomer’s—who met weekly in the basement of the Johnsons’ home. Together, we sought more of God, Jesus, and the Holy Spirit through prayer, worship, and the study of the word. At this point, we had not been released from our local churches. We were just friends who decided to pursue more of God together.

As we searched for the more, we attended various conferences throughout the Southeastern part of the United States because we were so hungry for more of the Holy Spirit. We went to conferences that were hosted by different church leaders such as Randy Clark, Andrew Womack, Gary and Kathi Oates, and many more. We all attended traditional mainline denominational churches and had recently experienced the Holy Spirit in such a new and deeper way unlike any other season in our lives.

At one of the conferences in Franklin, Tennessee, we were prophesied over by a complete stranger that God was raising up an army among us. Not too long after that experience, two of the men and myself attended a meeting in Moravian Falls, North

Carolina, where we were prophesied over by a complete stranger that I would be the apostle, Jon Redford would be the armor bearer, and Eric Coomer would work with the youth. Once again, we had confirmation of how God was bringing us together for a reason.

The question we kept asking was, “What will we have to offer as a part of the body of Christ that is different?” We did not want to start a ministry that offered the same thing as the other ninety something churches in our county. We felt that after much prayer we were being called by the Holy Spirit to begin a ministry that would be more focused on being completely led by the Holy Spirit while embracing the full understanding of *sōzō*—the Greek word for heal, preserve, save, be whole. Within the leadership team of the ministry, none of us had experienced this in any of the churches we had been a part of or visited in the local area. So, we began praying about how we were going to bring this ministry about when God said it was time.

During the time of waiting, the Lord revealed to me the name of the new ministry. One day while doing my devotion, the Holy Spirit led me to Isaiah 61:1-3 with an emphasis on verse three: “They will be called oaks of righteousness, a planting of the Lord for the display of his splendor.” (NIV) It was in the last sentence of verse three I found the name of the ministry—Great Oaks Ministries. The verses that came before this name would be our mission statement. It was what we were called to do.

After I was released from my denomination in February 2008, the leadership team decided to begin GOM on Resurrection Sunday—March 23, 2008. We needed a location for the ministry, and the Lord provided. While picking up my children from school one afternoon, I was approached by the wife of a local businessman. Somehow, she heard I

was planting a church, and she said she had a building the leadership team to consider that was once a church.⁵ Before I left the school property, I had the key in my hand for the building. What amazed me was my wife had a vision of a lady with blonde hair giving me keys to a building, and the lady who gave me the keys had blonde hair.

The leadership team immediately went to the building to pray and seek God's direction. We arrived at the building to find it only needed some of "our touches," but it was perfect for the launching pad of a new ministry. As we prayed, we all heard this was the beginning place for GOM. So, we agreed to take the building. The owner agreed to give us three months free of rent and then \$1,000 a month for the remaining months of the two-year lease.

As we prayed and remodeled, we discussed who was going to hold what roles in the church. It was decided I would be the lead pastor with my wife and Sherri Johnson as associate pastors. Jon Redford would work with the youth while his wife—Carrie—would work with Stephanie in the children's ministry. The worship team was comprised of Sherri, her daughter, the daughter's boyfriend who played the guitar, Mrs. Nevis on the piano, and me on the keyboard. After the first few Sundays, three more people joined the team—Anna and Trilby who sang and Sonny on the bass guitar.

As far as services, on Sunday we began with brunch followed by the worship service with me bringing the word while Stephanie and Carrie led children's church. We would then meet on Wednesday night for dinner, worship, and bible studies which were

⁵ The church that was in the building previously had built a new building approximately 200 yards down the road.

led by Sherri in the sanctuary for the adults, Jon in the fellowship hall with the youth, and Stephanie and Carrie in one of the classrooms with the younger children.

On the first Sunday, several families visited that day and stayed to be a part of the ministry—the Beard, Campbell, Vance, Curry, and Wheeler families. These families began taking on leadership roles within the church helping with anything and everything that needed to be done. Some helped with worship while some taught in various classes with the kids and still some who were the muscles behind the things that needed to be done.

GOM stayed in this location for a little over two years. At the end of the lease, we prayed about purchasing the building. We sought after the Lord's will, and he said, "No." So we found a different building for rent seven miles from the building we were in at that time but was closer to the center of the county with the rent a third of what we were paying. The building was called The Cedar Stage and was in the Egypt Community. GOM remained in this building until the end of 2010. We soon realized we could not use the lights, operate the sound system, and use the heater all at the same time because the electrical box would not support the needed voltage.

So, on the first Sunday of 2011, GOM met in the living room of the house my family was renting. We had approximately fifty people between the living room and kitchen. It was different from what we were used to, but it was amazing. We even baptized a gentleman who had been battling cancer in the middle of the living room that day.⁶

⁶ Since the beginning of the ministry, GOM baptized in the nearby lake, but with Eugene being so weak from chemotherapy and radiation and wanting to be baptized that day, we filled a bowl with water

At the end of the service, a couple in the ministry invited the church to use their game room for worship and meetings. The room was large enough to accommodate the size of the congregation, and we could even set up our praise band equipment and leave it there. So, on the second Sunday of 2011, GOM held its Sunday morning brunch and worship service in the game room of Rick and Kathy Shelton's home. GOM also would come together in the same location on Wednesday nights for their meals, worship, and bible studies. It was a great experience of having church in a house for a season.

Then one Saturday morning in February, the Holy Spirit woke me up at 5:30 a.m. and instructed me to begin praying in the Spirit to be ready for what would happen later in the day. So, while lying in bed, I prayed continuously in the Spirit for two hours without drifting back to sleep. At 7:30 a.m., the phone rang. I answered it to find on the other end a gentleman by the name of Jerry Arnold.

Jerry started the conversation by stating I probably did not know him, and he did not know me. He was correct, but he mentioned a mutual friend—Madelyn who was a member of GOM's youth group but also attended Jerry's church at times with her friend. Madelyn told Jerry the church believed in the power of prayer, and there was something he wanted GOM to pray about.

Jerry and a neighbor had just purchased the building which had been the Roley Christian Church at an auction. The church had recently moved its membership to the nearby Knifley Christian Church because the membership could no longer afford to keep the church in operation. Some people had made their wishes known to purchase the building and convert it into a dance hall, antique store, or apartments for migrant

and baptized him while standing in the middle of the living room through sprinkling. Most of those in the room were raised in the Methodist tradition so this was nothing out of the ordinary for them.

workers. However, this was the only church in the community, and Jerry and his neighbor wanted it to stay a church. So, they purchased it at the auction. After sharing this information with me, Jerry asked me to pray for them to make the right decisions. I agreed.

When the conversation ended, I began to pray for Jerry. Then the Holy Spirit reminded me of my recent prayer which was, “Lord, send us to a location where there is no other church.”⁷ I then felt in my spirit I needed to meet Jerry at the church. So, I called some of my leaders, and we went that morning to see the building. When we arrived, we found a building with a sanctuary that would seat 200 people, a fellowship hall, an office, and eight classrooms. We prayed and felt the Holy Spirit was leading us to purchase the building and move GOM to Roley, Kentucky. Therefore, we purchased the building for \$60,000.

People asked me if I was concerned about moving so far outside of town, but during my time of praying for direction in purchasing the building, that was a concern. However, I heard the Holy Spirit say, “Troy, people will drive many more miles than twelve to buy a steak dinner. When they realize the meat that is being served at Great Oaks, they will come.” That was four years ago, and we are still waiting for the people to come.

⁷ Every location we had been in was always in the shadow of another church, and we did not want to always be in that situation.

Great Oaks Ministries Location

GOM is in the community of Roley, Kentucky, nestled between several ridges of the Appalachian Mountains. Roley—also known as Casey Creek—is a very small, rural, agricultural community that at one time was a busy place. According to historians, Roley had several stores and a sizeable population, but as time went on, the stores ceased to exist along with a decreasing population.⁸ There is only one of the original buildings that remains in the community. That building is where GOM is located presently.

Before GOM moved to Roley, the building was owned and occupied by the members of Roley Christian Church. The original building was constructed in 1893 and located off Highway 551 on Dry Creek Road. The congregation, which referred to themselves as Reformers, was birthed from an 1875 revival held at Walker's Chapel Methodist Church by two preachers—Bill Simpson and Joe Knifley. After a season of rapid growth, the congregation sold its building in 1890, split the proceeds, and formed two separate congregations—Roley Christian Church and Knifley Christian Church. The original building of the Roley Christian Church burned on April 9, 1931. In 1934, the new sanctuary was dedicated and is the sanctuary that GOM uses today.⁹ In the early part of 1980, an addition was added to the building which included classrooms, bathrooms, and a fellowship hall. To date, the red brick building has a sanctuary that seats 200 people, three offices, two bathrooms, a fellowship hall, and six classrooms.

Roley is in the northern part of Adair County, Kentucky. According to the 2010 United States Census Report, the population of Adair County was 18,656. It was

⁸ Mike Watson, *An Adair County, Kentucky History*, vol. 1 (Columbia, KY: Watson Publications, 2001), 132.

⁹ Mike Watson, *An Adair County*, 242.

estimated that the population grew to 19,204 by the end of 2014. Of the estimated population for Adair County, 95.1% are Caucasian, 3.0% are African American, and 1.9% are Hispanic or Latino. Many of the residents—approximately 57.1%—are between the ages of eighteen and sixty-five. Residents who are under the age of eighteen comprise 26.5% of the population with 16.4% being sixty-five or older. The percentage of people who are below poverty level is 19.1%. The average income per household according to 2013 statistics was \$17,371. In 2013, it was reported that 73.7% of the residents in Adair County had graduated from high school and/or attended some type of school beyond twelfth grade, and a bachelor's degree or higher had been obtained by 13.9% of the residents.¹⁰

When people visit GOM for the first time, they are greeted with, “Welcome to the middle of nowhere, but the center of everywhere.” Within five minutes either way, one can be in the neighboring counties of Taylor or Casey and fifteen minutes to Russell County. Adair County's population is comparable with the population of the surrounding counties. Casey County has a population of 15,955;¹¹ Russell County has a population of 17,565;¹² and Taylor County has a population of 24, 512;¹³ Within these four counties, churches are numerous. In Adair County alone, there are at least ninety-two churches.¹⁴

¹⁰ “Adair County QuickFacts from the US Census Bureau,” last modified October 14, 2015, accessed November 11, 2015, <http://quickfacts.census.gov/qfd/states/21/21001.html>.

¹¹ “Casey County QuickFacts from the US Census Bureau,” accessed December 15, 2015, <http://quickfacts.census.gov/qfd/states/21/21045.html?cssp=SERP>.

¹² “Russell County QuickFacts from the US Census Bureau,” accessed December 15, 2015, <http://quickfacts.census.gov/qfd/states/21/21207.html>.

¹³ “Taylor County QuickFacts from the US Census Bureau,” accessed December 15, 2015, <http://quickfacts.census.gov/qfd/states/21/21217.html?cssp=SERP>.

¹⁴ “CM Directory of Churches,” accessed December 15, 2015, <http://columbiamagazine.com/index.php?sid=13946>.

There are two colleges in close proximity to GOM. Lindsey Wilson College (LWC) is in Columbia, Kentucky—the county seat of Adair County. It is an affiliate of the Kentucky Annual Conference of the United Methodist Church. The enrollment for the fall semester of 2015 at LWC was 2,554 students.¹⁵ In Taylor County, Campbellsville University (CU) is in the county seat of Campbellsville. The university was affiliated with the Kentucky Southern Baptist Association (KSB); however, the institution has recently severed ties with the KSB and is now opening its doors to more denominations. The enrollment for the fall semester of 2015 at CU was 3,428 students. Both colleges are located within a twenty-minute drive of GOM and offers numerous degrees in ministry.

The proximity of these colleges is favorable strategically for GOM to help equip the future leaders of the Church. Dr. Ted Taylor, director of Church Outreach at CU, recently invited the leadership of GOM to come on Sunday nights and help equip the student leaders who are involved in the Church Outreach program. Dr. Taylor defines this program as students who are “Kingdom builders advancing the Kingdom of God through the church.”¹⁶

GOM is also located near two great vacation destinations—Green River Lake and Lake Cumberland. Green River Lake is an 8,200-acre lake with 147 miles of shoreline. It runs through Adair, Casey, and Taylor Counties.¹⁷ Lake Cumberland covers 65,530 acres,

¹⁵ “Lindsey Wilson College,” *Cappex.com*, accessed December 15, 2015, <http://www.cappex.com/colleges/Lindsey-Wilson-College/>.

¹⁶ “Campbellsville University Receives \$150,000 from the Eula Mae and John Baugh Foundation,” *Cu*, accessed December 15, 2015, <http://www.campbellsville.edu/campbellsville-university-receives-150000-from-the-eula-mae-and-john-baugh-foundation>.

¹⁷ “Green River History,” *Kentucky State Parks*, accessed December 15, 2015, <http://parks.ky.gov/parks/recreationparks/green-river/history.aspx>.

has 1,255 miles of shoreline, and is the largest lake by volume east of the Mississippi River.¹⁸ Both of these destinations offer rental spaces for motor homes in addition to rooms for rent whether it is in the lodge, houseboats, cabins, or cottages. Because these accommodations are within a close drive to Great Oaks, GOM could offer weekend experiences—training events, special worship services, etc.—and provide housing at reasonable rates. Lure’s Lodge—located at Lake Cumberland—also has banquet rooms that could be rented for the weekend to host conferences. Once again, these are options available to GOM when planning events.

Great Oaks Culture

GOM has an average attendance of thirty-two for each service—53% of the congregation is male and 47% female. Of the thirty-two regular attenders, 34% are under the age of eighteen, 63% are between the ages of eighteen and sixty-five, and 3% is over sixty-five years of age. All of the regular attenders are Caucasian.

When choosing the name for GOM, the leaders chose the plural form of ministry because we believed everyone would have a ministry of their own outside of the walls of the church. Currently, six out of the ten families have a ministry outside of GOM; therefore, the Sunday morning and Wednesday evening services are times for all to come together to share praises and concerns from ministry and receive spiritual nourishment and encouragement to go back out to the harvest fields again.

¹⁸ “About the Lake,” *Lake Cumberland*, n.d., accessed December 15, 2015, <http://www.lakecumberland.com/lake-information/about-the-lake/>.

A distinguishing characteristic of GOM is its love for worship. From the beginning, GOM traditionally has spent anywhere from thirty minutes to an hour in worship on Sunday mornings and approximately thirty minutes of worship on Wednesday nights. The times of worship include praise and worship songs, spirit-led prayers, and the releasing of prophetic words. Sometimes we run and dance, and at other times, we fall on our faces before the Lord and cry out to him.

Prayer is also important to the life of GOM. The ministry was birthed out of friends gathered together for prayer in a basement, and it is still an important part of the culture today. Other than worship, a highlight of the service is when the leadership ministers with those who need prayer. We have spent up to three hours after a Sunday service ministering with those who needed prayer. We have also recently started meeting on Monday nights for two hours of intercessory prayer as a directive from the Lord.

The messages and teachings are delivered by various members of the congregation. With so many ministers in the fellowship, I normally preach once a month and lead bible studies every other Wednesday night. The messages and teachings are based on revelations that are given by the Holy Spirit and are built upon the word as the foundation.

Pastoral care is shared by many within the church. I am not the only one who visits and ministers with people outside of Sunday morning services. Many of the regular attenders tend to each other's spiritual and physical needs. This has been a blessing to the pastors of GOM.

Isaiah 61 Project

Over the years, many have come through the doors of GOM, received freedom from the bondage in their lives, been filled with the power of the Holy Spirit, and departed taking what they learned and experienced with them to their new destination. When I talk with previous attenders, they talk about how much they learned while being at GOM and how it changed their lives.

Recently, the Lord has been revealing to the leadership of GOM the next step of Isaiah 61 which involves equipping. Isaiah 61:4 reads, “They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.”¹⁹ The “they” in this verse are the ones who have experienced freedom and transformation in their lives. They will go out to build up, raise up, and repair. This can only be done when the church is equipped with the right spiritual tools.

GOM is currently in the process of developing a school of ministry called The Grove. The mission of TG is to equip the saints to carry out the work that Jesus commissioned the Church to do through discipleship classes. As mentioned earlier, I serve as the director of TG and share the responsibilities of teaching with those who are called to equip.

The students of TG come from within GOM as well as other churches and ministries. It is not just reserved for the members of GOM. Currently the enrollment changes from course to course. Plans include developing a one or two-year ministry

¹⁹ Isaiah 61:4 (NRSV).

program that will provide internship opportunities for those seeking to fulfill their call into ministry.

Recently, TG hosted a six-week course on overcoming spiritual strongmen. It was well attended by pastors, worship leaders, and other leaders in different churches. It stirred many of the students to begin searching for more. Some of them asked for classes on how to pray for the sick. Therefore, TG is a great place for the implementation of my project which will equip others to pray for the sick.

Jesus sent the twelve disciples out to “heal the sick, cleanse the lepers, raise the dead, cast out demons.” (Mt 10:8) In Luke 10, Jesus sends out seventy others in groups of two and instructed them to “cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’” (Lk 10:9) Then in Mark 16 Jesus gives the commission to the Church and tells her to “...lay her hands on the sick, and they will recover.” (Mk 16:18). Therefore, one can see that it is not just Jesus or the disciples who prayed for the sick to be healed. Therefore, TG will serve as a resource to equip the saints to pray for those who are sick.

Conclusion

The Grove—a ministry school of GOM—will serve as an equipping center to teach believers how to minister to others using the spiritual gifts. For this project I will develop a discipleship class that will equip others to pray for people who are sick. The students will come together for a weekend experience to learn the biblical, historical, and theological foundations of healing in addition to learning how to pray for healing.

The students then will have a time of approximately two weeks to pray for others who are sick. During that time, they will record their experiences in a journal that will be shared with me only due to confidentiality. I will also interview the students to retrieve more data that might be necessary for the final part of the project.

Once all of the data is gathered and triangulated, I will then evaluate the effectiveness of the project and will make any necessary changes before presenting the information again. My desire is to see this program used in ministries across the world to equip others how to pray for healing in order for people to be set free from the attacks of the enemy.

As mentioned earlier in this paper, those who have experienced the freedom of God are the ones who are to go out to rebuild, restore, and repair those who are broken. Through the ministry of TG, the disciples of Christ will be equipped to do these very things.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

One night while sleeping, I had a dream in which I heard the audible voice of God call me by name as I saw a folded white sheet come down out of the sky. When it stopped directly in front of me, I saw the hands of God unfold it. Written in capitalized, bold, black letters was the word “DISCIPLE.” Then God said, “I am calling you to go and make disciples.” I immediately awoke and said, “Yes, Lord, I will go and make disciples.”

The dream came to me while my family and I were in Mississippi preaching a revival at our home church. Before arriving in Mississippi, we had attended a denominational conference on making disciples in the local church. I first thought the dream was an overflow from the conference, but as I prayed, I felt the dream meant much more. After all, I had heard the passage from Matthew 28:18-20 read numerous times and used as the text for many sermons and bible studies. I was in seminary at the time and had been reading books about making disciples through spiritual formation and Christian education classes; however, something was different this time. The more I thought about it the more I became disheartened because I could not see what God was wanting to do.

I began to search for resources on how to make disciples in the Church, and I found a plethora of articles, pamphlets, books, blogs, and other sources devoted to this

topic. Many of these resources offered excellent advice on making disciples, but I still believed God wanted to show me more. So where was I to begin? What resources had the best methodologies for creating disciples?

The churches I served during my tenure as lead pastor if asked if they made disciples would resoundingly say, “Yes.” When asked what tools they used to make disciples, their responses would include events or programs such as Sunday School, the annual summer vacation bible school, Wednesday night bible study for the adults and youth, and other various events planned throughout the year. I would agree with them, but I believe there is even more to making disciples for Jesus Christ. I believe God wants us to go farther by going deeper into the word and providing pragmatic opportunities for those who are wanting to be disciples of Jesus.

For the past eleven years, I have patiently waited for the Lord to reveal how he wanted me to make disciples for his kingdom. The answers have been in the Word of God, but in the past few months, the Holy Spirit has woven several passages together creating a beautiful tapestry of what it looks like to make disciples. This portion of the project will provide the biblical basis for making disciples as Christ has commanded.

I will begin by looking at the two passages from the New Testament that are considered the Great Commission passages—Matthew 28:18-20 and Mark 16:14-20. In these two passages, Jesus charges the disciples to go forth and make disciples with Mark’s account adding what signs should follow those who believe. I will then exegete Isaiah 61:1-4 which provides a key component to making disciples. In this pericope, one sees the call that has been placed upon the church in ministering with each other. Once a person has experienced the fullness of salvation in their lives, then they are sent out to

rebuild, restore, and renew the land. In other words, they are sent out to make more disciples. But for the new disciples to go forth, they need to be equipped. For the purposes of this paper, all references to Isaiah will be to the canonical form of the book.

The exegetical work on Ephesians 4:7-13 will provide the foundation for equipping the new disciples so that they can go forth and make more disciples. In this passage of scripture, Paul wrote that Christ gave gifts to believers when he ascended to heaven—apostles, prophets, evangelists, pastors, and teachers—to equip believers for the work of ministry until maturity comes in the body. I will examine what it means to equip for ministry and the results that should follow.

The Great Commission

Following Jesus's death, burial, and resurrection, he gave directives to his disciples before his ascension into heaven. Matthew and Mark both record Jesus's last words. Even though there are some variations between the two accounts, both passages call for the body of Christ to be a people who "go."

Matthew 28:18-20

Matthew wrote:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Mt 28:18-20)

As noted previously in this paper, it is important to understand the setting for this pericope of scripture. Jesus had been crucified, died, and was buried. He was resurrected

from the dead three days later, ministered for forty days to the people alongside his disciples, and now he is preparing to ascend into heaven.

The audience that received the Great Commission according to Matthew was the eleven disciples.¹ In Matthew 28:16, one reads that Jesus told the disciples to meet him on a certain mountain in Galilee. When they arrived, they began to worship; however, Matthew said that “some doubted.” (Mt 28:17) It is imperative to remember the disciples still had many questions about all that had happened. Although they were Jesus’s disciples and had been witnesses to the signs and wonders for almost three years, they still did not comprehend all he had done and taught including his death, burial, and resurrection.

Even though he saw doubt in some of the disciples and reprimanded them,² he wanted to use them for kingdom work. He knew they had been given to him by his father in heaven, and he wanted them to walk out the calling God had for each of them. Therefore, he prayed for their minds to be opened so they could understand the scriptures. (Lk 24:45)

This is encouraging for the Church since most wrestle with doubt at some point in their life. Even though doubt is the opposite of faith and we read in James 1:6 that “the one who doubts is like a wave of the sea, driven and tossed by the wind,” Jesus can still use us. There have been numerous times I have been praying for someone and saw them healed while thinking to myself it would not happen. It proved to me more that Jesus is

¹ Judas was no longer part of the disciples at this time due to his death.

² Mark 16:14 reads: “Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen.”

the healer and not Troy Long. However, this is not an excuse to continue walking in doubt. Jesus revealed himself to his disciples to increase their faith which would drive out doubt. Every time a sign, wonder, or miracle is witnessed, and a testimony is heard, faith increases, and doubt decreases.

After the disciples worshipped and Jesus recognized doubt within some, he released the Great Commission over them. In Matthew's account, he begins by stating that all authority which could be found in heaven and on earth had been given to him. I believe understanding the authority Jesus possessed from a biblical standpoint is imperative in the ministry of healing.

The Greek word Matthew uses for authority is *exousia*. It appears forty-four times in the NT Gospels. Of those forty-four occurrences, thirty-two refer to the power and authority of Jesus. According to the *Theological Dictionary of the New Testament* (TDNT), *exousia* indicates the "ability" to carry out an action. Jesus had the *exousia* "to forgive sins (Mk 2:10), expel demons (Mk 3:15), and to teach (Mt 7:29; Mk 11:28; Mt 9:8; Lk 4:36)."³

The definition goes on to say that this "ability" has been granted by someone in a greater position.⁴ So who gave *exousia* to Jesus? If it was given, it had to be given by his father in heaven because he is the only one who is greater than Jesus. (Jn 14:28) If this *exousia* included all of the authority on heaven and in earth, it would only make sense for God to be the one to give this authority. One cannot give authority if he or she does not possess it, and God is the only one who holds that position in heaven. James Edwards,

³ Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids, MI: W.B. Eerdmans, 1985), 239.

⁴ Kittel, *Theological Dictionary of the New Testament*, 239.

author of the journal article “The Authority of Jesus in the Gospel of Mark,” notes that “what Jesus does as God’s servant has meaning only because of who he is as God’s son. The *exousia* of Jesus is in fact the *exousia* of God.”⁵

Edwards goes on to say that Jesus’s *exousia* had the greatest impact on his followers but at the same time caused great offense in his opponents. When Jesus healed the sick, and cast out demons, it brought freedom to the people who had been bound. But at the same time, it infuriated the religious authorities of his time. For example, Mark wrote in his gospel:

Again they came to Jerusalem. As he was walking in the temple the chief priests, the scribes, and the elders came to him and said, “By what authority are you doing these things? Who gave you this authority to do them?” Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin? Answer me.” They argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ But shall we say, ‘Of human origin’?”—they were afraid of the crowd, for all regarded John as truly a prophet. So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these things.” (Mk 11:27-33)

After declaring the authority that had been given to him, we read of in Matthew 28, Jesus tells the disciples they are to go, *poreuomai*. Numerous times throughout the NT, the men and women of God are told to go. For example, Jesus tells the disciples in Matthew 10:6 to go “to the lost sheep of Israel.” After witnessing the resurrected Lord, Mary Magdalene is instructed by Jesus to go to the disciples and tell them of his resurrection. (Jn 20:17) Philip was instructed by an angel to go and travel on a road from Jerusalem to Gaza. (Acts 8:26) While on this road, Philip meets the Ethiopian eunuch; explains the Messiah to him; baptizes the eunuch; and then is taken away quickly to his

⁵ James Edwards, “The Authority of Jesus in the Gospel of Mark,” *Journal of the Evangelical Theological Society* 37, no. 2 (1994): 217–233.

next appointment. Ananias is told to go to the persecutor (Acts 9:15); Peter is instructed to go to the Gentiles (Acts 10:20); and Paul is told to go to many different places as an itinerant minister (Acts 9:3, 19:21, 22:5, 10, 21).⁶

Just as the men and women of the Bible were instructed to go to all people, so are we—the people of the Church today. It’s not just the responsibility of the lead pastors, evangelists, youth pastors, family pastors, etc., to “go.” It is the responsibility of every believer. Melvin J. Steinbron, author of *The Lay Driven Church: How to Empower the People in Your Church to Share the Tasks of Ministry*, writes that a dichotomy has been forged into the church creating two separate groups of believers—laity and clergy. He argues that the church has lost its “body” model with a hierarchical structure that was adopted from the fourth century Roman Empire.⁷ Paul writes in 1 Corinthians:

...the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; where as our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. (1 Cor 12:22-25)

James Garlow, author of *Partners in Ministry: Laity and Pastors Working Together*, notes that laity and clergy should be seen as partners in ministry and not as

⁶ Kittel, *Theological Dictionary of the New Testament*, 239.

⁷ Melvin Steinbron, *The Lay Driven Church: How to Empower the People in Your Church to Share the Tasks of Ministry* (Eugene, OR: Wipf and Stock Publishers, 1997), 49.

competitors.⁸ To illustrate this idea, Steinbron developed a diagram based on Garlow's view of mutual respect of ministry between the laity and clergy.

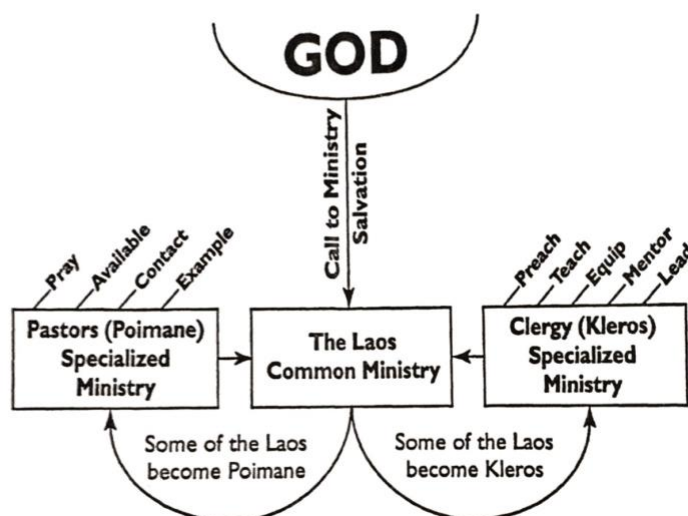


Figure 1. Steinbron's understanding of how clergy and laity work together.⁹

In this illustration one can see all are called to ministry. 1 Peter 2:9 states “[we] are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that [we] may proclaim the mighty acts of him who called [us] out of darkness into his marvelous light.” All are called to go and proclaim the mighty acts of God across the world. With that being said, there are some who have specialized ministries beyond that as seen in the illustration above. Notice however, those with specialized ministries are not above those who do “common ministry.” We are all working together. Steinbron says it is not a matter of order, but function.¹⁰

⁸ James Garlow, *Partners in Ministry: Laity and Pastors Working Together* (Kansas City, MO: Beacon Hill Press, 1982), 43.

⁹ Steinbron, *The Lay Driven Church*, 60.

¹⁰ Steinbron, *The Lay Driven Church*, 55. Steinbron defines order as “rank, class, status, breed, genre, grade, caste, type or species. There is one order in the church—*laos*, the people of God.”

Win and Charles Arn echo this in their book *The Master's Plan for Making Disciples*. They write: “For the early Christians, making disciples was not seen as a compartmentalized activity or the responsibility assigned to a designated few. Rather, by its very nature it was an integral part of the lifestyle of every believer.”¹¹

The disciples were told to go to the *ethnos*—nations. The *Lexham Theological Wordbook* notes in its etymology of *ethnos* that when this term was used in its plural form as it is in the Matthew passage, it represented all non-Jews.¹² Jesus was therefore telling the disciples their focus now was beyond the limitations of the Jewish nation.¹³ They were to begin sharing the gospel with all people.

When they went to the nations, the apostles were given a mandate to make disciples—*mathēteúō*—of all people. The *TDNT* defines this Greek term as “to be or become a pupil.”¹⁴ Bakers Encyclopedia of the Bible defines disciple as “someone who follows another person or another way of life and who submits himself to the discipline (teaching) of that leader or way.”¹⁵ Even though these definitions define the term that is used to denote the followers of Christ, it is not only applicable to that people group. For example, one reads in Luke where other teachers had followers. “Then they (the

¹¹ Win Arn and Charles Arn, *The Master's Plan for Making Disciples*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 26.

¹² Mangum, Douglas, Derek R. Brown, Rachel Klippenstein, and Rebekah Hurst, eds. *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

¹³ George Ladd, *A Theology of the New Testament*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1993), 226.

¹⁴ Kittel, *TDNT*, 562.

¹⁵ Paul Helm, “Disciple,” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 629.

Pharisees and their scribes) said to him (Jesus), ‘John’s disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and drink.’” (Lk 5:33) As noted by the Pharisees and their scribes, the disciples of Jesus—which included the twelve and seventy-two—were different. They modeled their life after their teacher and did the same things he did—teaching, preaching, and healing all kinds of disease and sickness. (Mt 4:23) They were following a new way.

Win and Charles Arn write that Jesus viewed “a disciple as one who becomes a follower, who is taught, who is nurtured in the faith, who in turn goes out to make disciples, who are then taught and nurtured in the faith, who then in turn go out.”¹⁶ It is a continual process that began with Jesus’s twelve original disciples and continues today. In the early church, it was imperative for those who were disciples of Jesus to serve as witnesses to the saving and healing power found in Jesus just as it is today.¹⁷

The disciples who continued the work of Jesus after his ascension into heaven did not do it alone. They went with the power of the Holy Spirit. Jesus told his disciples to remain in the city until they had “been clothed with power from on high.” (Lk 24:49) Jesus was referring to the outpouring of the Holy Spirit that happened on Pentecost. George Peters, author of *A Theology of Church Growth*, notes that “the goal of the church seen in Acts 1:8 gradually unfolded, the Holy Spirit surely motivated the church in its onward movements. On the day of Pentecost, believers received the baptism of the Holy

¹⁶ Arn and Arn, *The Master’s Plan*, 24.

¹⁷ Arn and Arn, *The Master’s Plan*, 25.

Spirit.”¹⁸ With the help of the Holy Spirit, the disciples of Jesus were able to go to the nations and make disciples for Jesus.¹⁹

As the disciples went, they baptized the new believers in the name of the Father, Son, and Holy Spirit as well as taught them all of the commands that were taught to them by Jesus. When I hear the word “commandments,” the first thing I think of is the ten commandments I read in the OT, seen on posters in various places from church classrooms to governmental offices, and even in the title of movies. I believe much of the Church and possibly a large percentage of those who are in the world would have the same pattern of thought. I am then reminded of the time Jesus was asked what the greatest commandment was. His response was:

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbor as yourself.” On these two commandments hang all the law and the prophets. (Mt 22:37-40)

The Greek word for “commanded” in Matthew 28:20 is *eneteilamēn* which means “command, give orders, give instructions.”²⁰ Using this definition of “commanded,” Jesus instructed his disciples numerous times with objectives to carry out that we do not read in the OT but are examples of loving your neighbor. For instance, Matthew 10:7-8 reads, “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons...” I believe the disciples taught the new disciples who then carried out these actions as well as taught the

¹⁸ George Peters, *A Theology of Church Growth* (Grand Rapids, MI: Zondervan Publishing House, 1981), 219.

¹⁹ Arn and Arn, *The Master's Plan*, 32.

²⁰ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

people they disciplined to do the same things. Then those disciples would teach more new disciples to do the same things, and so on.

Mark 16:15-18

The longer version of Mark also records the account of Jesus's commission for his disciples. It reads:

And he said to them, "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." (Mk 16:15-18)

Even though this passage does not explicitly use the word "disciple" as the Matthew passage, it is still considered as part of the Great Commission text. In this account, Mark states that for those who do receive the good news and accept Jesus, they will begin to experience signs of the kingdom of heaven in their lives. Jesus says that by using his name they would see demonized people delivered. They would also experience speaking new languages as led by the Holy Spirit. The disciples would also be able to pick up snakes in their hands and drink poison without any repercussions. The disciples would also be able to lay their hands on those who were battling with infirmities, and they would be healed.

These actions were not to be done only by the original eleven men who Jesus commissioned, but they were to be accomplished by those who were becoming new disciples. Signs and miracles were therefore not reserved only for the leaders of the

Church, but they were for the body of Christ. Today, many do not realize the power and authority that has been given to the body of Christ as they become disciples.

Old Testament Text

Background of Isaiah

The book of Isaiah is recognized by most scholars to be divided into three parts—chapters 1-39, 40-55, and 56-66. The first section is centered around two historical events which helps shape the form of the prophetic work. The two historical events were the attacks of the Assyrian army under Tiglath-pileser III (745-727 B.C.) and then later by the Assyrian king Sennacherib (701 B.C.).²¹ During this time, the Israelites were taken into captivity as a result of their wickedness and disobedience to God which is articulated throughout the first section of Isaiah.

However, the direction of the prophetic word shifts in the second section. In this section, Isaiah begins sharing with the people the promises of God to end the long and harsh period of punishment followed by a season of restoration to their homeland.²² It is also in this section that the reader is introduced to the suffering servant who many believe to be a prophetic account of the Messiah. This leads into the last section of Isaiah which

²¹ William Sanford LaSor, David Allan Hubbard, and Frederic Wm. Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament*, 2nd ed. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1996), 296.

²² LaSor, *Old Testament Survey*, 296.

describes in detail how God is going to restore not only the people of Israel but the land itself leading up to the creation of a new heaven and a new earth.²³

Isaiah 61:1-4

In Isaiah 61:1-4, one can read of the restoration that will take place for God's people:

The spirit of the Lord GOD is upon me,
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn;
to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the LORD, to display his glory.
They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations. (Is 61:1-4)

The passage of scripture begins with someone stating that the spirit of the Lord God is upon him or her as a result of the Lord's anointing. So, what does it mean to be anointed? In Gen. 28:18, one reads of Jacob having a dream in which angels were ascending and descending from heaven to earth on a ladder while God stood beside him and declared that Abraham's blessing would be seen in his life. After waking up, Jacob

²³ John Peter Lange et al., *A Commentary on the Holy Scriptures: Isaiah* (Bellingham, WA: Logos Bible Software, 2008).

takes the stone that was his pillow, stands it up to serve as an altar, and then pours oil on it signifying this was a special place. It was the place—Bethel—where he had an encounter with God.

In addition to anointing a stone as a physical reminder of an encounter with God, one reads in Exodus where Moses was charged by God to anoint other inanimate objects.

Then you (Moses) shall take the anointing oil, and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it shall become holy. You shall also anoint the altar of burnt offering and all its utensils, and consecrate the altar, so that the altar shall be most holy. You shall also anoint the basin with its stand, and consecrate it. (Ex 40:9-11)

As Moses anointed the tabernacle and all its furnishings, the inanimate objects became holy meaning they were set aside for God and were not allowed to be used for any other purpose.²⁴

Anointing was not only for inanimate objects. It was used to mark people for leadership in the community such as prophets, priests, and kings. In 1 Kings 19:16 God instructed Elijah to anoint Elisha as prophet. Elisha was marked as the one who would take the place of Elijah at his death.

God instructed Moses that he was to bring Aaron and his sons to the entrance of the tabernacle to be washed with water and then anointed and consecrated for service. God told Moses they were to be anointed so “that [Aaron] may serve me as priest. You shall bring his sons also and put tunics on them, and anoint them, as you anointed their father, that they may serve me as priests: and their anointing shall admit them to a

²⁴ William Lee Holladay and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2000).

perpetual priesthood throughout all generations to come.” (Ex 40:12-15) Once again, one can see anointing represents being set apart for the work of the Lord.

In the OT, we read of numerous kings who were anointed by the elders and/or prophets representing they were set aside for God’s plan for his people. In 1 Chronicles 11:3, the elders gathered around David and anointed him as king. Then in 1 Kings 1:39, Solomon—David’s son—is anointed by Zadok the priest as king. In 1 Kings 19:15-16, Elijah the prophet was instructed by God to anoint Hazael as king over Syria and Jehu as king over Israel. However, not every king anointed was necessarily a believer of God, but he was part of God’s plan. For example, Cyrus, the Persian king in Isaiah 45:1, is called "my anointed" by God meaning he had been chosen to be a part of God’s plan whether he was a believer or a nonbeliever.²⁵

When these men were anointed, oil was poured or smeared over each of them, but something supernatural happened. It was more than just a marking for a person. 1 Samuel 16:13 reads, “Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward.” God placed his Holy Spirit upon the person empowering him to do the work he had been called to do.²⁶ This same thought is seen in Isaiah 61:1. The person speaking said “the spirit of the Lord God is upon me, because the Lord has anointed me.” (Is 61:1) This person recognized the endowment of the Holy Spirit because of his anointing from God.

So, who is the person in Isaiah 61:1 that has been set aside and empowered with the Holy Spirit? The Hebrew word for anointed is mā·šāḥ. The root word for mā·šāḥ is

²⁵ Roger Cotton, “Anointing in the Old Testament,” accessed April 7, 2016, https://www.agts.edu/faculty/faculty_publications/articles/cotton_anointing.pdf.

²⁶ Cotton, "Anointing in OT."

mšḥ which is the same root word for Messiah. According to the *TDNT*, the word Messiah also means the Anointed One referring to Jesus Christ of Nazareth.²⁷ Therefore most scholars believe that the anointed one mentioned in Isaiah 61:1 is the suffering servant who is mentioned in chapters forty through fifty-five of Isaiah—who most scholars conclude to be Jesus. Edward J. Young, author of *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*, believes this to be true. He states that even though the passage does not explicitly claim this to be Jesus it is challenging to say it is not him because the works of Isaiah 61 can only be accomplished by and through God.²⁸ In Luke 4:18-19, Jesus quotes Isaiah 61:1-2a as a declaration of being the anointed one confirming it by saying “Today this scripture has been fulfilled in your hearing.” (Lk 4:21) Luke made it clear in his writing that he saw the messages of freedom for those bound and in captivity alongside the good news for the poor as the center of Jesus’s purpose in his ministry.²⁹

The Bible gives witness to the anointing—which resulted in the presence of the Holy Spirit coming upon one as seen in Isaiah 61:1—of Jesus in other passages outside of Isaiah 61. For example, in Isaiah 11:2 and 42:1 it is prophesied that the spirit of the Lord would rest upon the one who would come from the lineage of Jesse and the one who “is my (God) servant, whom I uphold, my chosen, in whom my soul delights.” (Is 42:1)

²⁷ Kittel, *TDNT*, 1322.

²⁸ Edward J. Young, *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*, vol. 3, 3 vols. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1972), 461.

²⁹ George Ladd, *A Theology of the New Testament*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1993), 242.

John the Baptist was an eye witness to the spirit of God coming upon Jesus confirming his anointing. John said,

“I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one (God) who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.’” (Jn 1:32-33)

John goes on to say in John 3:34 that Jesus had been given the Spirit without measure. Therefore, there was no limitation to the Holy Spirit when it was given to Jesus. He was anointed to the fullest.

As noted above, the term Messiah means the Anointed One. John, the disciple, noted this in his writing with the following words:

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name”. (Jn 20:30-31)

These words are powerful. John penned his accounts of the works of Jesus so that the world would come to know Jesus as Messiah—the Anointed One.

After establishing that God has anointed Jesus and put his spirit upon him, Isaiah writes that God sent him. In Hebrew the suffixed conjugation of the verb *šā·lāḥ* (sent) shows a perfective aspect of the verb meaning that it denotes an action in its entirety. There is no sense of past, present, or future but shows the action in its completion.³⁰ Therefore, one can see that the sending out was for more than just a moment. It was God’s life plan for Jesus.

³⁰ Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Lexham Press, 2013).

After Isaiah stated that Jesus was sent, he then stated what Jesus was sent to do. The first thing Isaiah prophesied was that Jesus would bring good news to the oppressed. The good news would be words of joy and freedom. As noted above, the Israelites had been in exile for many years and experienced years of oppression from those who were enslaving God's people. Therefore, the Lord wanted to deliver a message of freedom to his people. Another phrase that could replace the term "oppressed" is "poor afflicted."³¹ This phrase could include many different situations because many could be "afflicted" from various circumstances outside of the exile, and God was declaring the "good news" into their bad situations.

The Hebrew word *bśr* means "to bring good news" and points directly to the Greek term *euangelízomai* which means "to proclaim good news."³² In the Gospel of Luke, Luke writes that Jesus came "proclaiming and bringing the good news of the kingdom of God." (Lk 8:1) This "sums up the entire ministry of Jesus when it calls him a herald and messenger of the kingdom. His whole life proclaims the gospel."³³ By him sharing the good news of the kingdom of God, Jesus was destroying the works of the enemy. (1 Jn 3:8) Those who were oppressed by the wiles of the enemy would find freedom when Jesus declared or manifested the good news in the person's life.³⁴

Isaiah then stated that the anointed one would bind up the brokenhearted. The words used here portray someone bandaging another who had been physically wounded.

³¹ Francis Brown, Samuel Rolles Driver and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 776.

³² Kittel, *TDNT*, 267.

³³ Kittel, *TDNT*, *euangelízomai*, 268.

³⁴ Kittel, *TDNT*, *euangelízomai*, 268.

When looking at the Hebrew word for brokenhearted, one could also use the words “inner man,” “mind,” or “will.” Therefore, Jesus was sent to bring healing to those who were battling with brokenness in their heart, turmoil in their inner man, a troubled mind, or a displaced will. God wanted his people completely restored in all areas of their lives. He not only wanted to return them to their homeland, but he wanted to bring freedom to their complete being.

In addition to bringing the good news to the oppressed and binding up those who were broken, God wanted the anointed one to proclaim a message to those who were in bondage. The word proclaim also means to “call.”³⁵ So the anointed one was to call out to the people a message of freedom. Twice Isaiah uses this verb between verses one and two of Isaiah 61.

The first time Isaiah uses the verb proclaim, the message is “liberty to the captives, and release to the prisoners.” (Is 61:1-2) This would make perfect sense seeing that the Israelites have been in exile, and God has declared their freedom. According to *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, one definition for the Hebrew word *derôr* (liberty) is emancipation.³⁶ Emancipation means freedom from slavery which is what the Israelites faced while being exiled because they would have been treated as slaves to the ones who had captured them.

Because of their exile, this was a bleak, dark time for the history of Israel, but God wanted to bring light into their situation. The Hebrew word used for release means

³⁵ Brown, *BDB*, 524.

³⁶ Holladay, *A Concise Hebrew*, 74.

“opening of eye; figuratively of freeing from dark prison.”³⁷ Therefore, God is reiterating his desire to bring his people out of a dark time of captivity. He wants them to open their eyes and see they have been set free by their God. The enemy has not set them free, but God has through the words spoken by the anointed one. *Baker Encyclopedia of the Bible* offers the following understanding of this passage:

When the Messiah comes, one of his tasks will be “to proclaim liberty to the captives” (Is 61:1). OT believers thought of this liberty in terms of freedom from foreign domination. But the Messiah is concerned basically with making the spirits of men free. In the same spirit God’s people are to practice that fasting that means among other things “to let the oppressed go free” (Is 58:6). Liberty is a way of life before God as well as a state of being free from shackles.³⁸

After proclaiming liberty and release, the anointed one is to proclaim “the year of the Lord’s favor, and the day of vengeance of our God.” (Is 61:2) Within this proclamation, one sees a stark contrast—favor verses vengeance. Upon hearing these words, the Israelites would have more than likely thought of the OT practice of slaves being released after serving for six years along with the celebration of a jubilee year when all property would be returned to its original owners, and slaves would be emancipated (Ex 21:2; Lv 25:8-24). This would definitely have resonated in the lives of those who had been exiled because they would recognize these words as a promise of their land being restored to them. On the other side, some would experience the vengeance of God.

The next directives for the anointed one deals with those who are mourning. According to Isaiah 61:2-3, the anointed one is to comfort, and provide for those who are

³⁷ Brown, *BDB*, 824.

³⁸ Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1334.

mourning. Why are they mourning? Young notes that there are two reasons for the mourning. One group would be those mourning in Zion, and the other group would be those who are mourning for Zion. In other words, there are those who would be upset because of their sin or lost ones who are already in Zion, and then there are those who mourn to be in Zion again. No matter which category the person fell in, they were mourning.³⁹

As noted above, the anointed one was to provide for those who were mourning by giving “them a garland instead of ashes, the oil of gladness instead of mourning, [and] the mantle of praise instead of a faint spirit.” (Is 61:3) Each one of these gifts represent those who mourn receiving gifts of life, joy, and praise that would replace the darkness—ashes, mourning, and faint spirit.

At the end of verse three, the anointed one notes that a new name will be given. To those who were known as the oppressed, brokenhearted, captives, prisoners, and mourners, they will now be known as oaks of righteousness. Young writes:

The oak is a sign of strength and durability, and the figure is applicable to the redeemed because through the righteousness of God they have been made strong and durable. They are trees that exhibit righteousness, which comes from God and is acceptable with Him, for they have been planted by Him for his own beauty.⁴⁰

This oak contrasts with the oak that is mentioned in Isaiah 1:27-31 that has withered leaves because of the unrighteousness and injustices among the people.⁴¹ God wanted to see his chosen people set free, and today, he wants to see the world set free.

³⁹ Young, *The Book of Isaiah*, 461.

⁴⁰ Young, *The Book of Isaiah*, 461.

⁴¹ John Oswalt, *The NIV Application Commentary: Isaiah* (Grand Rapids, MI: Zondervan Publishing House, 2003), 650.

Those who have experienced this change in their lives then have a charge to keep. Just as Jesus charged the disciples to go out and make more disciples, Isaiah prophesies in verse four that the “oaks of righteousness” will “build up...raise up...repair” that which had been devastated for generations. (Is 61:4) It was not the anointed one who “worked” and brought the land back together, but it was those who once were known by the darkness in their lives but had experienced the transforming power of God.

When people experience the transforming power of God in their lives, the title of “sinner” is replaced with the title “saint,” but a change of title is not enough. According to Paul, these saints need to be equipped for the “work of the ministry.” (Eph 4:12) Before a contractor can rebuild a structure that has been damaged by a natural disaster, he or she must gather all the necessary materials and tools. The same is true for the “oaks” who are going out to bring renewal to the land. Therefore, they must be equipped. In Ephesians 4:11-16, Paul instructs the church in Ephesus what needs to happen.

New Testament Text

But each of us was given grace according to the measure of Christ’s gift. Therefore it is said, “When he ascended on high he made captivity itself a captive; he gave gifts to his people.” (When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Eph 4:7-13)

I had never read this passage of scripture alongside Isaiah 61 until I began this project.

Over the past few years, I have been drawn to Ephesians 4:11-13 as a model of ministry

for my local church, but recently I have been able to see how God is wanting the church to bring these two passages of scripture together.

The goal for this section of the project is to illustrate how disciples will be equipped to go out into the world and make more disciples. In order to see all of Isaiah 61:1-4 happen in the local church and its community, I believe the function of the church as described in Ephesians 4:7-13 is necessary.

Paul begins the Ephesians 4 passage with the plural first-person pronoun “us,” and it is important to understand those who are a part of the “us.” Because it is a first-person pronoun, it is clear that Paul is including himself in this passage. So, who are the other people who comprise the “us?” Ephesians 1:1 states that Paul wrote his letter “to the saints who are in Ephesus and are faithful in Christ Jesus.” Therefore, Paul is not being accusatory toward the Ephesians in this passage, but he is being all inclusive knowing that the gifts Jesus gave are for all of the church not just a select few.

Just as this passage is addressed to those who are already believers, the Isaiah 61 passage was written to those who were on their way home from exile or had already arrived. Isaiah and Ephesians contain special blessings and directives from God for his people. Therefore, to expect the world to follow these same directives would be almost impossible.

After establishing the “us,” Paul writes that grace was given. The aorist verb “was given” bears the indicative mood indicating a snapshot of the event. It also denotes a complete event that occurred in the past. So, the giving of grace has already occurred and when it was given, it was given in its fullness. As noted above, we receive our grace “according to the measure of Christ’s gift.” The amount of his gift—the anointing—is the

measure stick for the grace we have received, and he was anointed to the fullest. So, if he has been anointed to the fullest, then we have received grace to the fullest.

A part of this grace is gifts. In verse eleven, we read the office gifts that were given: apostles, prophets, evangelists, preachers, and teachers. These gifts were given “to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Eph 4:12-13) The gifts were not given for the entitlement of the receiver. They were given so the body of Christ would become what God desires for it to be. God’s desire is for the saints to be equipped to do his work.

Equip

So how does one “equip the saints?” First of all, Paul limits those being equipped to the classification of saints (*hagios*)—the believers. It is important to keep this in mind as one juxtaposes this passage with Isaiah 61:1-4. As noted earlier in this project, Isaiah 61 was written to those who had returned or were in the process of returning from exile. It was the remnant God was promising to heal, set free, and restore. In the same manner, those who operate in the office gifts are instructed by Paul to equip the believers—those who have experienced the healing, freeing and restoring power of salvation.

Is that to say that those who hold the office gifts should never minister to non-believers? No. They should minister salvation to non-believers, but once the person accepts Jesus, he or she should then go through the ministry of being equipped for the “work of ministry.”

The Greek term for equip—*katartismos*—is used only one time in the NT and means “adequacy, complete furnishing, a preparation or training that fully qualifies.”⁴² According to this definition, the equipping of the saints leads to their complete preparation to do the work of ministry. In other words, nothing is lacking. Everything is brought into alignment allowing all parts to work together in scrupulous order.⁴³

Even though *katartismos* is used only once in the NT, its root *artizo* is used numerous times with some of its variations reflecting the same nuance. For example, Paul writes “all scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped (*exartizo*) for every good work.” (2 Ti 3:16-17) In this passage, Paul is stressing again the importance of believers being equipped to do the work of the Lord. He states that a useful tool for equipping is the scriptures because it shows the saints how to live their lives as children of God.

The author of Hebrews uses a variation of *artizo* with the same understanding as Paul in Ephesians 4:12. The author writes in the benediction that God will make believers complete—*katartisai*—in all good things in order for them to do his will. (Heb 13:21) One can read in this passage that an equipping of believers needs to happen so that the work of the Lord can be done.

⁴² James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

⁴³ James Strong, *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible* (Bellingham, WA: Logos Bible Software, 2009).

Work

In Ephesians 4:12, Paul said it was the role of the apostle, prophet, evangelist, pastor, and teacher to equip the saints for the work of the ministry. For the saints to be equipped effectively, the equippers must understand the work referred to by Paul. This section will look at the meaning of the term “work” (*ergon*).

The Greek term *ergon* “refers to a task, or set of tasks, that is accomplished by someone.”⁴⁴ It is used three additional times in the letter to the Ephesians. In Ephesians 2:9-10, Paul speaks against those who believe salvation comes through good works. He contends that “by grace you have been saved through faith.” (Eph 2:8) Salvation is a gift from God, and it cannot be earned by the works of man. However, Paul then states believers were created for “good works, which God prepared for us beforehand to be our way of life.” (Eph 2:10) So even though humanity cannot be saved by good works, they were created to do good works. Good works should be the goal of all believers.

Another appearance of *ergon* in the letter to the Ephesians is in 5:11. The passage is a warning to the believers in Ephesus. Paul warns them to not be a part of the “works of darkness.” As mentioned above, humanity was created to be workers of good not evil. Therefore, it is imperative for a believer to make sure his or her works are in alignment with the scriptures.

Outside of the Pauline letters, *ergon* is used many times. One pericope which highlights the importance of the work that the body of Christ must do is found in Mark 13. Mark writes,

It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch.

⁴⁴ Mangum, *Lexham Theological Wordbook*.

Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly.” (Mk 13:34-36)

This passage of scripture is in reference to the eschatological return of Jesus. Jesus—while speaking to four of his disciples—states that just as the master in the parable left his slaves in charge with specific tasks to be accomplished during his absence, he was going to leave his “slaves” with work to be done until his return for his bride.

This holds true for believers today. Apostles, prophets, evangelists, pastors, teachers, and other Christian servants have *ergon* to be done as they wait for the return of Jesus.⁴⁵ It must be a work that is Christ-centered and led by the Holy Spirit in order to accomplish God’s perfect will.

Ministry

Paul states that the equippers—apostles, prophets, evangelists, pastors, and teachers—will equip the saints for the *ergon* of ministry. As noted above, *ergon* means to complete a task that is designated by God. So, what is the task given by God that is found in the word “ministry”?

The Greek term Paul used for “ministry” is *diakonia*. The term “refers to a ministry or service; either waiting on others or a ministry in the church.”⁴⁶ This definition is still very broad because there are many different activities that reflect this definition. Therefore, a study on how the word *diakonia* is used in the Bible could offer insight on what the “ministry” would look like.

⁴⁵ Mangum, *LTW*.

⁴⁶ Mangum, *LTW*.

The root word for *diakonia* is *diakonos* and is used 100 times in the NT. Within the Pauline letter to the Ephesians *diakonos* is used twice and *diakonia* is used once. According to the *LTW*, the definition for the root word *diakonos* is “a leader in the church who is committed to serve God through meeting the needs of the Church, characterized by a disposition of humility and self-sacrifice.”⁴⁷ This is seen in Ephesians 3:7 and 6:21.

In Ephesians 3:7, Paul writes, “Of this gospel I have become a servant according to the gift of God’s grace that was given me by the working of his power.” As read in this verse, Paul describes himself as a servant (*diakonos*) of the Gospel by the grace of God that was given by the working of God’s power. Paul was charged to take the good news to the Gentiles and help all see God’s plan that had been hidden in him allowing God’s intentions to manifest through the church. “His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord.”⁴⁸ Through this act of ministry, Paul would have to humble himself as he became more like Christ so that others would see Christ through him.

In Ephesians 6:21, Paul says that he is sending Tychicus—“a dear brother and a faithful minister (*diakonos*) in the Lord”—to encourage the hearts of the people. Just as Paul, Tychicus was a servant of the Gospel and was bringing good news to the people of Ephesus. This type of work is included in the “ministry” that is mentioned in Ephesians 4:12.

⁴⁷ Mangum, *LTW*.

⁴⁸ Ephesians 3:10-11, New International Version (NIV).

Paul writes that the work of the ministry included “building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Eph 4:12–13) This is done by the declaration of the gospel—the good news as mentioned in Isaiah 61:1. Through the declaration of the good news, the people begin realizing who they are.

When the body of Christ becomes unified in its faith and of the knowledge of Jesus, the Holy Spirit will fall like it did on the day of Pentecost, people will experience the promises of Isaiah 61, and revival will be present. In Acts 1:14, we read that those who were gathered in the upper room “were constantly devoting themselves to prayer.” Some translations say they were in “one accord” while praying.⁴⁹ These words paint a picture of unity among the believers which opened the heavens for a mighty outpouring of the Spirit of God.

Maturity

Paul uses two Greek words—*aner* and *teleios*—to represent the thought that is translated by the NRSV as the single term “maturity.” Some semantical dictionaries or concordances define the Greek word *aner* as “man; husband”⁵⁰ while other works add the idea of “human being”⁵¹ and “person.”⁵² The word *teleios* is defined as “perfect, mature,

⁴⁹ Translations that include this wording are the English Standard Version and the King James Version.

⁵⁰ Mangum, *LTW*; Kittell, *TDNT*, 59.

⁵¹ Swanson, *DBL*.

⁵² *The Lexham Analytical Lexicon to the Greek New Testament* (Logos Bible Software, 2011).

complete initiated, fully developed.”⁵³ So when these two words are joined together, the idea of a mature, fully developed person emerges. That is why other translations of the Bible use the phrases: “a mature man,”⁵⁴ “a perfect man,”⁵⁵ and “mature manhood.”⁵⁶

Now that it has been established that Paul is referring to those who are mature and fully developed, he qualifies that characteristic of the saints by writing “to the measure of the full stature of Christ.” (Eph 4:13) The Greek word for measure is *metron*. In Ephesians 4:7 and Romans 12:3, this term communicates a variety of gifts given to believers by God. However, in Ephesians 4:13 it is then used to express the fullness in which the gifts are given to the saints just as the Spirit of God was given to Jesus without measure.⁵⁷

Paul wrote, “but each of us was given grace according to the measure of Christ’s gift.” In *What’s Wrong with Protestant Theology*, John Ruthven connects the gift of grace to the empowerment of the Holy Spirit to operate in the spiritual gifts. He states that the Catholic and Protestant concept of grace as merit misses the mark because “the New Testament emphasizes grace as generous spiritual empowering in a charismatic sense.

⁵³ Mangum, *LTW*.

⁵⁴ This phrase is found in the New American Standard Bible (NASB) and Lexham English Bible (LEB).

⁵⁵ This phrase is found in the King James Version.

⁵⁶ This phrase is found in the English Standard Version.

⁵⁷ Kittel, *TDNT*.

We get our term, charismata—spiritual gifts, from the usual New Testament word for grace (*charis*).”⁵⁸

If the saints are given a full measure of grace that compares to the full measure of the Holy Spirit given to Jesus, then the saints have been equipped with the empowerment of the Holy Spirit to the fullest resulting in maturity. Therefore, the equipped saints have been given spiritual gifts to do the work of the Lord. Ruthven notes that “miracles and the charismata (gifts of grace and empowerment) actually are central to what God does in this world and the essence of his New Covenant.”⁵⁹

Summary

When Jesus instructed his eleven disciples to go into the world to make disciples baptizing them and teaching them all he had commanded, he knew the men would be properly equipped for this mandate. He taught them all they needed to know and was going to send the Holy Spirit who would empower them to fulfill all they were called to do. If the Church is going to be a maker of disciples today, it is imperative for it to be properly equipped to do this work.

The Isaiah 61:1-4 passage describes the beginning process in making disciples. When making disciples, it is imperative for the students to experience the transforming power of God in all areas of their lives. Therefore, the first part of the discipleship project will focus on leading people—whether new converts or more seasoned believers—

⁵⁸ Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 30.

⁵⁹ Ruthven, *What's Wrong*, 31.

through a time of inner healing and seeking the freedom God has for them in all areas of their lives.

Once they have been through this time of inner healing and freedom, the students will then go through a time of teaching where they will learn what it means to truly be a disciple of Jesus. They will learn about the spiritual gifts that are within each of them and how they operate in the kingdom of God. Following a service of impartation of the spiritual gifts, the students will go out and practice what they have learned.

The people are transformed by the renewing power of God, and then they are sent out to bring change into their community. Even though it will be difficult to measure the change within a community for this project, I believe if true disciples for Christ are birthed, then change will come.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The man who is contented to be only himself, and therefore less a self, is in prison. My own eyes are not enough for me, I will see through those of others. Reality, even seen through the eyes of many, is not enough. I will see what others have invented.¹

C. S. Lewis penned this in his work titled *An Experiment in Criticism*. Even though Lewis is referring to inventions of the mind created by authors, one can still apply the concept of discovering “inventions” in numerous fields of study. There is much to learn and experience, and as Lewis said, it is hard for one pair of eyes to capture it all. Therefore, a historical study of a specific field of study would hopefully provide the learner with a firm foundation of information. It would provide a spring board for the person who feels led to build upon that which has previously been laid. As the old cliché goes, “There is no need to reinvent the wheel.”

Over the past two-thousand years, humanity has not changed much when it comes to every day struggles. Yes, modernity has brought about many advances and changes, but much of humanity is still driven by inward forces of “greed, love, ambition, lust, idealism, glory, [and] faith” according to Gordon Heath, author of *Doing Church*

¹ C. S. Lewis, “A Quote from An Experiment in Criticism,” *Goodreads*, accessed May 13, 2016, <http://www.goodreads.com/quotes/173073-the-man-who-is-contented-to-be-only-himself-and>.

*History: A User-Friendly Introduction to Researching the History of Christianity.*²

Therefore, since modern day humanity has much in common with its previous generations, much can be learned by studying the people of the past. The focus of these studies can be numerous, but for this project, I will be focusing on a portion of church history.

Heath writes that “a study of the past shows that there have been numerous ways in which things have been done, and there have been countless innovative methods of reaching cultures for Christ.”³ He goes on to say that this study can bring freedom to a ministry because it will allow leaders to take methods of the past and build upon them to formulate a new way of doing ministry.⁴ The message might not change, but the method can.

There are some past methods that were very successful but have been forgotten. These methods are worthy of reevaluation. Even though they might have been used centuries ago, they are viable today because as noted above humanity has not changed much when it comes to the forces within. On the other hand, there were some programs that did not work, and as a result, church leaders have a record of methods that need to be improved upon for hopefully a positive result. Therefore, Heath states “studying and remembering what does and does not work is a reason to study the past.”⁵

² Gordon L. Heath, *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity* (Toronto: Clements Publishing, 2008), 25.

³ Heath, *Doing Church History*, 28.

⁴ Heath, *Doing Church History*, 28.

⁵ Heath, *Doing Church History*, 25.

“Everyone needs a hero, and a study of the church’s heritage can provide that. A study of the church’s history can also make us more confident in our God as we face the trials and tribulations of discipleship and leadership.”⁶ The “hero” of this project is John Wesley—founder of the Methodist movement. Research has shown that his method was very successful and many men and women experienced transformations in their lives leading them to a life as disciples of Christ. Even though John Wesley’s work in developing an effective discipleship program is the main subject of this work, the intent is not to transpose his exact model into the twenty-first century church. The goal is to learn how Wesley’s model developed over time resulting in an effective system for making disciples and build upon that knowledge to create a discipleship program for today’s church that will be effective as well.⁷

Discipleship

Discipleship is defined by the *Lexham Theological Workbook* as

the process of devoting oneself to a teacher to learn from and become more like them. For the Christian, this refers to the process of learning the teachings of Jesus and following after his example in obedience through the power of the Holy Spirit. Discipleship not only involves the process of becoming a disciple but of making other disciples through teaching and evangelism.⁸

The first people who devoted themselves to Jesus and were given instructions to go forward and make disciples were the first apostles. Their marching orders were to carry

⁶ Heath, *Doing Church History*, 29.

⁷ Sondra Higgins Mattheai, *Making Disciples: Faith Formation in the Wesleyan Tradition* (Nashville, TN: Abingdon Press, 2000), 31.

⁸ Chris Byrley, “Discipleship,” ed. Douglas Mangum et al., *Lexham Theological Workbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

out the “Great Commission,” and they accepted their assignment that resulted in the building of the Church at an accelerated rate.⁹

Following in the footsteps of the original apostles, many men and women carried out the “Great Commission” in making disciples across the world. Even though John Wesley is seen by many in the evangelical realm of ministry as one of the greatest contributors to the discipleship movement within the church, the beginning was not with him. Fourteen-hundred years before Wesley would develop his discipleship program, the new believers of the third century church went through a discipleship process called catechism.¹⁰

Discipleship in 200 C.E.

Catechism was a tool used by church leaders to teach the indispensable doctrines of the Church to all new converts prior to baptism. Creeds—statements of faith developed by church leaders—were used to teach those beliefs. Some churches today still use creeds as congregational responses. These responses declare the tenets of the Christian faith.

Another important element of the catechism process was baptism. At the end of the teaching period which sometimes lasted a year, the candidates would be baptized in water. Immediately following the baptism, each person would be anointed with oil from the top of the head to the bottom of the feet. This anointing represented the presence of the Holy Spirit upon the person. Following the baptism, the candidates would participate

⁹ D. Michael Henderson, *A Model for Making Disciples: John Wesley’s Class Meeting* (Nappanee, IN: Evangel Publishing House, 1997), 14.

¹⁰ Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement*, 2nd ed. (Maryknoll, NY: Orbis Books, 2003), 105.

in Holy Communion. This first Eucharist, according to Clement of Alexandria, would consist of milk and honey representing the new converts first food of the gospel.¹¹

Discipleship from 600 C.E. to 1000 C.E.

As several centuries passed, the practice of infant baptism grew and became a normal practice for Christian families. If catechism was the tool used to disciple non-baptized converts, what was the church to do for those who had already been baptized? The answer was found in classes called confirmation. According to Irvin and Sunquist, authors of *History of the World Christian Movement*, confirmation took place after a period of instruction in the faith just as the catechism did. At the end of instruction, the bishops of the church would “confirm” the candidates by the laying on of hands.¹²

During the period from 600 to 1000 C.E., Irvin states that there was no cohesive program of discipleship used among the churches, but it was still expected from the church leaders to teach the basic Christian beliefs—both in doctrine and practice.¹³ The monks and nuns of the Church were used mainly to teach these classes. They “provided education along with Christian teaching to the people of the countryside, modeling Christian moral life for the rest of the community.”¹⁴ Part of their modeling involved signs and wonders. Irvin and Sunquist writes that as the monks and nuns operated in the

¹¹ Irvin, *World Christian Movement*, 105.

¹² Irvin, *World Christian Movement*, 349.

¹³ Irvin, *World Christian Movement*, 349.

¹⁴ Irvin, *World Christian Movement*, 348.

supernatural, the people saw the superiority of the gospel resulting in the decline of wizards and soothsayers as a part of religious life.¹⁵

John Wesley's Models of Discipleship

Michael Henderson writes in his book *A Model for Making Disciples: John Wesley's Class Meeting* that as time went forward other activities inside of the Church gained priority as a result of outside elements which ultimately led to the diluting and diminishing of the need for discipleship programs. He states that maintaining the institution of the Church became the main focus of leaders instead of making disciples.¹⁶ This concerned John Wesley greatly as he saw this deficiency in the Church of England. Because of this concern, he began a journey to rediscover the purpose of original Christianity.¹⁷ George Hunter, former professor of church growth at Asbury Theological Seminary, wrote in his book *To Spread the Power: Church Growth in the Wesleyan Spirit* that Wesley “sought no less than the recovery of the truth, life, and power of earliest Christianity, and the expansion of that kind of Christianity.”¹⁸

In the definition of discipleship above, part of the definition defines a disciple as one “following after [Jesus’s] example in obedience through the power of the Holy Spirit.” Wesley believed this was an important part of discipleship—or referred to by some as faith formation. Matthaëi wrote that one of Wesley’s objectives for faith

¹⁵ Irvin, *World Christian Movement*, 350.

¹⁶ Henderson, *A Model*, 14.

¹⁷ Henderson, *A Model*, 14.

¹⁸ George G. Hunter III, *To Spread the Power: Church Growth in the Wesleyan Spirit* (Nashville, TN: Abingdon Press, 1987), 40.

formation “was the church’s role in nurturing human efforts to respond to the prompting of the Holy Spirit for ongoing growth in faith, including holding a person accountable for faith and life.”¹⁹

On December 3, 1773, Wesley wrote a letter to Philothea Briggs concerning the need for discipleship. He wrote:

My Dear Philly, you are yourself a living witness of this religion. But it is only a low degree. I grant you are only just beginning to be a disciple of Jesus Christ. It is an unspeakable blessing that He shows you this in so clear and strong a light.²⁰

This is one example of Wesley’s recognition that discipleship was an ongoing process.

Discipleship happens over a lifetime. That is a goal of this project. More classes and events will be offered through TG to foster a relationship with the body of Christ and be able to make more disciples who will in turn make more disciples by fostering relationships.

Hunter noted that Wesley “was an unapologetic pragmatist in the choice and development of strategies, models, and methods.”²¹ His high standard for gauging the success of any evangelistic method was its outcome. He wanted to know if the outcome would assist in achieving the apostolic objectives of the church—making disciples of Christ and growing the true Church.²² Therefore, Wesley was not going to participate in a program that would not result in what he thought was vital to the mission of the Church.

¹⁹ Matthaëi, *Making Disciples*, 28.

²⁰ John Wesley, *The Works of John Wesley*, Third Edition., vol. 12 (London: Wesleyan Methodist Book Room, 1872), 451.

²¹ Hunter, *To Spread the Power*, 43.

²² Hunter, *To Spread the Power*, 43.

Wesley's goal was not to create a new denomination. His desire was "to reform the nation, particularly the church; and to spread scriptural holiness over the land."²³ Randy Maddox writes in his article "Wesley's Prescription for Making Disciples of Jesus Christ: Insights for the 21st Century Church," that "The movement was not concerned primarily with bringing outsiders into the church but with encouraging and aiding nominal church members to take more seriously their Christian identity and formation."²⁴ This would be accomplished through preaching and discipleship which would be built upon the scriptures and sound theology.²⁵

Wesley's method for discipleship was not built around teaching and preaching only. He believed it was a lifestyle to be lived out daily.²⁶ Henderson acknowledged in his work that Wesley promoted experience which ensued from obedience to the Word of God. Through the experience of living out the Word of God, one would truly learn more than just hearing the Word of God taught. Therefore, part of Wesley's method included pragmatic experiences, and it was expected of each member of the discipleship classes to participate.²⁷ Lacey Warner writes in her article "Making Disciples in the Wesleyan Tradition: Practicing the Means of Grace" that Wesley taught that everyone must have a

²³ John Wesley, "Minutes of Several Conversations," ed. L. Tyerman, *The Life and Times of the Rev. John Wesley* (London: Hodder and Stoughton, 1876), 474.

²⁴ Randy Maddox, "Wesley's Prescription for Making Disciples of Jesus Christ: Insights for the 21st Century Church," n.d., accessed August 14, 2018, https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/faculty-maddox/22_Wesleys_Prescription_Duke.pdf.

²⁵ Chongnahm (John) Cho, "The Impact of John Wesley's Ministry and Theology on the Korean Church: A Model for Church Renewal," in *The Global Impact of the Wesleyan Traditions and Their Related Movements*, ed. Charles Yrigoyen, Jr., *Pietist and Wesleyan Studies* 14 (Lanham, MD: The Scarecrow Press, Inc., 2002), 167.

²⁶ Henderson, *A Model*, 132.

²⁷ Henderson, *A Model*, 131.

balance between personal and social holiness. In addition to prayer, bible study and fasting, one must also care for those imprisoned, sick, and poor.²⁸

Matthaei echoes this in her work stating that “John Wesley expected Methodist to participate in ‘works of mercy,’ such as visiting prisoners, caring for the sick, feeding the poor, and teaching orphans, expressing love of neighbor through outward holiness or holiness of life.”²⁹ Warner adds this was carried out by the members of the Holy Club. The members would visit those who were in prison, sick, and the elderly. They also spent time teaching orphaned children.³⁰

The requirement of living out the Word of God set Wesley’s movement apart from the movement of the twentieth century. Dallas Willard noted in his article titled “Discipleship” that

The “revivalism” of George Whitefield, John Wesley, Jonathan Edwards, and even up to Charles Finney ... was a very different kind of thing from the “revivals” of the 20th Century, which were almost entirely focused upon converting the lost. The revivals of the 1800s gradually transmuted into evangelistic campaigns or “outreach.” The earlier evangelical “revivalists,” by contrast, focused upon “stirring up” Christians or church members, and urging them on to overall holiness of life and devotion to God. That is why the word “revival” was used by them. What they did naturally led into a process of learning and growing in holiness and power, as the New Testament clearly presupposes. Evangelizing was a natural side effect of the revival of slumbering Christians, and the evangelizing of this earlier period easily saw discipleship to Jesus as a natural development from conversion and confidence in Jesus Christ as *Lord*, and therefore Master and Teacher.³¹

²⁸ Lacey Warner, “Making Disciples in the Wesleyan Tradition: Practicing the Means of Grace,” *Quarterly Review* 23, no. 2 (2003), 161.

²⁹ Matthaei, *Making Disciples*, 26.

³⁰ Warner, “Practicing the Means of Grace,” 164.

³¹ Dallas Willard, “Discipleship,” accessed May 11, 2016, <http://www.dwillard.org/articles/artview.asp?artID=134>.

The discipleship method Wesley developed throughout his ministry also allowed him to integrate large groups of people into his organization in a very short period of time. He would then train them in the fundamentals of Christian discipleship and then send them out into the world to bring change to more individuals. By using this method, Wesley and his partners in ministry had the capability to give minimal supervision to a large group of growing Christians giving Wesley the opportunity to travel and minister in many different places.³²

Wesley—who was an ordained Anglican priest—had become dissatisfied with the direction the church was taking. He realized the people were not being discipled as the scripture had prescribed. Therefore, he developed his methodical approach to making disciples by pulling from several different experiences in his life. One of the main things he wanted to happen was for the class meetings not to look like a typical church service. For example, they did not perform the sacraments, preach, refer to the meetings as worship services, or carry out the usual business as a congregation would.³³ The meetings looked more like the first century church. Those who attended the meetings were squires, tenant farmers, doctors, general laborers, people who could read and those who could not, men and women.³⁴

³² Henderson, *A Model*, 15.

³³ James Scott and Molly Scott, *Restoring the Wesleyan Class-Meeting* (Dallas, TX: Provident Publishing, 2008), 5.

³⁴ Scott and Scott, "Restoring," 8.

Wesley's Discipleship at an Early Age

Wesley and his siblings—nineteen counting John—were educated by their mother Susanna Wesley at home. The children's father—Samuel—was a minister and spent a lot of time away from home including time in jail for financial issues. Therefore, Susanna was the main one who instructed her children.

Susanna's instruction for her children included much religious training and started as early as possible. Historical accounts say the children were expected to participate in family prayers and blessings before they could even kneel or speak. Therefore, they were taught a form of sign language to express their prayers. As soon as they began speaking, the children recited the Lord's Prayer in the morning and evening. In addition to the Lord's Prayer, the children would offer prayers for their parents, collects, Catechism, and Scripture.³⁵ This very strict rudiment of instruction left an imprint on Wesley and his siblings.

The Holy Club

In 1729 Wesley was asked to return to Oxford—his alma mater—to serve as a tutor. While there he began meeting with three young men—one of which was his younger brother, Charles—who were meeting four nights a week to study the classics and read the Greek New Testament. John assumed leadership of the group soon after arriving and instituted a more discipline path. To the reading of the classics and the Greek New Testament, Wesley added consistent times of prayer, fasting, confession, and frequent

³⁵ "The Wesley Center Online: The Life of John Wesley by John Telford - Chapter 2," accessed May 15, 2016, <http://wesley.nnu.edu/?id=84>.

participation in receiving the Eucharist.³⁶ This model of discipleship was called the Holy Club.

The structure of the Holy Club was influenced by the Religious Societies that was part of the Anglican framework. However, Wesley added the component of practical performance. They began to evangelize in the poorer parts of the city through service projects and witnessing. They took it upon themselves to visit the sick, elderly, and prisoners. They also provided clothing and financial aid when they could. “Their disciplined manner attracted the scorn of their fellow students, and they were dubbed ‘The Holy Club,’ ‘The Bible Moths,’ or ‘The Methodists.’”³⁷

The Moravians

After leading the Holy Club for several years, Wesley sailed to America in 1735 aboard the *Simmonds*. While sailing across the Atlantic, Wesley met the Moravians who influenced his model of discipleship as well. The Moravians—originally known as the Church of the Brethren—were seventeenth century pietists who had been exiled from their German homeland. While traveling on the same ship together from Europe to Georgia, Wesley had an encounter with the Moravians that left a lasting impression upon him. His witness of their simple lifestyle, genuine faith, and willingness to serve all reminded him of the first-century Christians, and that is what Wesley desired.³⁸ He also was captivated with the Moravian’s experience with small groups, especially their

³⁶ Henderson, *A Model*, 42.

³⁷ Henderson, *A Model*, 42-43.

³⁸ Henderson, *A Model*, 52.

concept of *collegia pietatis*—“that is, the little circle of serious Christians existing within the large church.”³⁹ He was so intrigued by their devotion to living out the word that he began questioning his own relationship with God and realized he was not where he needed to be spiritually. From this encounter with the Moravians, Wesley built upon the framework from the Holy Club.

The Fetter Lane Society

Following his encounter with the Moravians, Wesley developed the Fetter Lane Society. This came after a realization of dissatisfaction with all of the different forms of discipleship he had seen and even tried himself. Therefore, he took all of the effective elements he had learned throughout the years to develop a powerful synthesis focusing mainly on the strengths of the Anglican Religious Societies and the Moravian bands—which were small groups. From the Anglican Religious Societies, Wesley appreciated the effective cognitive instruction, and he joined that with the radical lifestyle of personal devotion that he learned from the Moravians.⁴⁰

One of the successful elements of the Fetter Lane Society was its structure. It was comprised of bands that included five to ten people of the same gender. They met twice a week outside of the Wednesday session of the Anglican Religious Society. During these meetings, one of the main focuses was to provide a safe place for true Christian interaction to happen between the members of the band. Wesley and Bohler—Wesley’s

³⁹ Frederick A. Norwood, *The Story of American Methodism* (Nashville, TN: Abingdon Press, 1974), 32.

⁴⁰ Henderson, *A Model*, 65-66.

partner in this ministry—developed a set of norms for the meetings. This allowed Wesley and Bohler to facilitate certain outcomes for spiritual growth among the members.⁴¹

Within the Fetter Lane Society, one could see a tenet of the Moravians' theology prevalent in the leadership of the bands. The Moravians were proponents of the universal priesthood of all believers. So, when Wesley was developing this discipleship model, he and Bohler used unordained and untrained laymen as leaders in the bands. This move brought about much criticism from both the clergy and general public because in the Anglican movement leadership was reserved for only ordained and trained clergy. However, this method proved successful within the bands. The participants felt more comfortable to speak and share their true feelings because they knew their leaders were peers and not superiors.⁴²

Even though Wesley received much ridicule, he was secure in his decision to create this model of discipleship. His security in creating discipleship models was found in his understanding of obedience to God. David Watson, author of *The Early Methodist Class Meeting*, notes that Wesley was prompted by the Holy Spirit to develop the classes, societies, and bands, and he was obedient. The determination to be obedient to the Lord in all things was a major focus of Wesley's discipleship models.⁴³ He was also secure in creating this discipleship model because for the first time in his ministry, he believed that small groups were allowed and prescribed by the Bible. He saw within the Fetter Lane

⁴¹ Henderson, *A Model*, 66.

⁴² Henderson, *A Model*, 67.

⁴³ David Watson, *The Early Methodist Class Meeting* (Nashville, TN: Discipleship Resources, 1985), 125.

Society a form of fellowship as seen in the first-century church, and that was his desire.⁴⁴

As mentioned prior in this work, Wesley's desire was to see the church return to its apostolic roots as seen in the first-century church.

The Foundery Society

The Fetter Lane Society would not be the last discipleship model that Wesley would develop. In December of 1739, he would establish the Foundery Society. For the next three years, Wesley added new features to his previous models of discipleship creating the model that would basically be unchanged for the next fifty years. Henderson has defined two periods in Wesley's life. The first period was a period of development that spanned from 1703 to 1743. The second period of his life was what Henderson called the implementation stage which began in 1743 and ended at his death in 1791.⁴⁵

One of the concerns Wesley had about the earlier societies was a lack of change within the communities. He felt that the Holy Club and other societies should have had more of a positive impact on their communities, but they did not. He wrote:

I had a little leisure to take a view of the shattered condition of things here. The poor prisoners, both in the castle and in the city prisons, had now none that cared for their souls; none to instruct, advise, comfort, and build them up in the knowledge and love of the Lord Jesus. None was left to visit the warehouses, where also we used to meet with the most moving objects of passion. Our little school, where about twenty poor children at a time had been taught for many years, was on the point of being broken up, there being none now either to support or to attend it; and most of those in the town, who were once knit together, and strengthened one another's hands in God, were torn asunder and scattered abroad. 'It is time for Thee, Lord, to lay to Thy hand.'⁴⁶

⁴⁴ Henderson, *A Model*, 68.

⁴⁵ Henderson, *A Model*, 72.

⁴⁶ John Wesley, *The Works of John Wesley*, Third Edition., vol. 1 (London: Wesleyan Methodist Book Room, 1872), 228.

Another concern Wesley had was seen in his realization that the Fetter Lane Society had only reached a very small population from within the church. This particular sect was those who were highly motivated, and it left out those who were new converts. So, he sought a method to bring the two together.⁴⁷

Another concern was that the Religious Societies had been bold in declaring the injustices and immoralities of their communities, but they had no effective ways of addressing the issues. They could even prescribe the needs for the people, but they could not bring those needs about through rehabilitation or reconstruction. Wesley saw this as a management problem and realized the societies had gone too far for any hope of restoration. Therefore, he saw the opportunity to start afresh in the Foundery.⁴⁸

The Foundery Society began in a former foundry that was being converted into a meeting house for Wesley's new movement. The new ministry adopted the name "The United Society." In 1740 Wesley would deliver an exposition of a biblical passage at 5:00 A.M. before the people would have to report to work. This new feature to Wesley's model brought immediate growth to the new society. From December of 1739 to June of 1740, the number of society members grew to over 300.⁴⁹ One year later, the number of members in the society was over 900. Wesley's new model of discipleship was proving to be successful.⁵⁰

⁴⁷ Henderson, *A Model*, 74.

⁴⁸ Henderson, *A Model*, 74.

⁴⁹ Henderson, *A Model*, 75.

⁵⁰ Henderson, *A Model* 79.

Two important groups were formed within this new ministry. The first group was a “select society.” This group of believers were fervently seeking a life of holiness and would eventually become the leaders of the movement. The second group was called the “penitent band.” This was a rehabilitation group that ministered to people who had major social and moral problems. These members usually required more rigorous treatments.⁵¹

As mentioned earlier in this project, Wesley was quick to measure the success of a new method. If he saw the outcome was not going to be successful, then he was willing to make changes or completely do away with the method. For example, he tried to implement a house-to-house visitation program as he witnessed his father do for many years. However, he realized it was not working for the new model of discipleship and brought an end to it.

As time went on, Wesley realized there needed to be more personal oversight given to the rapidly growing number of members, but he knew he could not use his father’s method. He wrote:

II. 1. But as much as we endeavored to watch over each other, we soon found some who did not live in the gospel. I do not know that any hypocrites were crept in; for indeed there was no temptation: But several grew cold, and gave way to the sins which had long easily beset them. We quickly perceived there were many ill consequences of suffering these to remain among us. It was dangerous to others; inasmuch as all sin is of an infectious nature. It brought such a scandal on their brethren as exposed them to what was not properly the reproach of Christ. It laid a stumbling-block in the way of others, and caused the truth to be evil spoken of.

2. We groaned under these inconveniences long, before a remedy could be found. The people were scattered so wide in all parts of the town, from Wapping to Westminster, that I could not easily see what the behavior of each person in his

⁵¹ Henderson, *A Model*, 80.

own neighbourhood was: So that several disorderly walkers did much hurt before I was apprized of it.⁵²

To overcome this issue, Wesley gave more leadership to the leaders of the society allowing them to have a voice in whether people could join the membership or not. For those who the leaders raised concerns about, Wesley allowed the new members to enter on a two-month probation period if they were willing to repent of their wrong ways. If they were unwilling to work on their belligerence, they were not admitted.⁵³

Wesley and the Supernatural

The focus of the project presented in this work is to develop a discipleship class that would teach others how to pray for the sick with the understanding that this is the first of many topics to be taught because as mentioned earlier discipleship is a life-long process. It cannot happen in just one weekend encounter. It has been noted that Wesley expected the participants in his class meeting, bands, and societies to live out the word of God. They were to be the hands and feet of Jesus. Was his focus in the discipleship classes on the unsaved? No, but he knew that the lost would come to salvation as the disciples went out into the world.

Robert Webster, author of *Methodism and the Miraculous: John Wesley's Idea of the Supernatural and the Identification of Methodists in the Eighteenth Century*, argues that Wesley believed an important factor in ministering to the world is believing in

⁵² John Wesley and James Henry Potts, *Living Thoughts of John Wesley: A Comprehensive Selection of the Living Thoughts of the Founder of Methodism as Contained in His Miscellaneous Works* (Eaton & Mains, 1891).

⁵³ Henderson, *A Model*, 78.

the supernatural and an invisible world.⁵⁴ Wesley himself wrote that “because of the hardness of our hearts, unready to receive anything unless we see it with our eyes and hear it with our ears, that God, in tender condescension to our weakness, suffered so many outward signs.”⁵⁵ Wesley knew that when people experienced the presence of God in the midst of their situations, it was easier for the lost to accept Jesus as their savior and for the nominal Christians to begin growing in the life of discipleship more.

As one reads accounts of Wesley’s ministry and the ministry of those who followed him, it can be seen he had been given a power from heaven much like that of the first apostles. Wesley was a conduit through which the Holy Spirit touched the lives of others. Wesley expected signs, miracles, and wonders to be a part of his ministry. In addition to changing lives, he believed it reaffirmed his calling and made his ministry credible. On June 23, 1739, John wrote a letter to his brother concerning this. He wrote:

I have both an ordinary call and an extraordinary. My ordinary call is, my ordination by the Bishop: “Take thou authority to preach the word of God.” My extraordinary call is witnessed by the works God doeth by my ministry; which prove that He is with me of a truth in this exercise of my office. Perhaps this might be better expressed in another way: God bears witness in an extraordinary manner, that my thus exercising my ordinary call is well-pleasing in his sight.⁵⁶

Wesley believed that physical healing was a part of the atonement. In his writings, he stated that he believed that the soul and body were connected. When the soul was troubled, then the body would be troubled.

⁵⁴ Robert Webster, *Methodism and the Miraculous: John Wesley’s Idea of the Supernatural and the Identification of Methodists in the Eighteenth Century* (Lexington, KY: Emeth Press, 2013) , 12.

⁵⁵ John Wesley, *The Journal of the Rev. John Wesley*, ed. Nehemiah Curnock, vol. 2 (London: Robert Culley; Charles H. Kelly, 1909–1916), 202.

⁵⁶ John Wesley, *The Works of John Wesley*, vol 12, 106.

In speaking from those words, ‘In many things we offend all,’ I observed (1) as long as we live, our soul is connected with the body; (2) as long as it is thus connected it cannot think but by the help of bodily organs; (3) as long as these organs are imperfect we are liable to mistakes, both speculative and practical; (4) yea, and a mistake may occasion my loving a good man less than I ought; which is a defective, that is, a wrong temper; (5) for all these we need the atoning blood, as indeed for every defect or omission. Therefore (6) all men have need to say daily, ‘Forgive us our trespasses.’⁵⁷

God’s love for humanity was spilled out from the soul into the flesh. Healing of the physical body was a symbol of God’s love and grace for humanity.⁵⁸ Wesley recorded earlier in his ministry that “While I was preaching at Newgate, a woman broke out into strong cries and tears. Great drops of sweat ran down her face, and all her bones shook; but both her body and soul were healed in a moment.”⁵⁹

Wesley was not afraid to challenge those who were cessationist. On January 2, 1749, Wesley wrote in his journal that he stopped a trip to Rotterdam because he had to address a work that had just been released by Cambridge scholar, Conyers Middleton. Middleton stated that signs, miracles, and wonders had ceased to occur through the hands of man after the death of the last original apostle. Wesley refuted these claims with a lengthy response in which he addressed Middleton’s statements. Wesley wrote:

In your late ‘Inquiry,’ you endeavour to prove, first, that there were no miracles wrought in the primitive church; secondly, that all the primitive fathers were fools or knaves, and most of them both one and the other. And it is easy to observe, the whole tenor of your argument tends to prove, thirdly, that no miracles were wrought by Christ or His apostles; and, fourthly, that these too were fools or knaves, or both. I am not agreed with you on any of these heads. My reasons I

⁵⁷ John Wesley, *The Journal of the Rev. John Wesley*, ed. Nehemiah Curnock, vol. 4 (London: Robert Culley; Charles H. Kelly, 1909–1916), 471.

⁵⁸ Webster, *Methodism and the Miraculous*, 174.

⁵⁹ L. Tyerman, *The Life and Times of the Rev. John Wesley*, vol. 1 (London: Hodder and Stoughton, 1870), 256.

shall lay before you, in as free a manner, though not in so smooth or laboured language, as you have laid yours before the world.⁶⁰

Wesley knew signs, miracles, and wonders were still existent and was witnessed throughout his ministry.

Finding examples of physical healings that occurred specifically during Wesley's various small group meetings was a daunting task. However, as the research in this portion of the project has shown, there are examples of signs, miracles, and wonders in the ministry of Wesley. Therefore, I believe there were miracles of healing that were a part of his small groups. As quoted earlier, Wesley said, "My extraordinary call is witnessed by the works God doeth by my ministry."

Conclusion

John Wesley desired the eighteenth-century church to be like the apostolic first-century church as described in the book of Acts. Today, there are those who desire to see a similar awakening in the Church built on the same fundamental beliefs.⁶¹ George Hunter notes in his work that "today's church is experiencing a rebirth of apostolic confidence." One of the sources of this renewal is found in discipling people through spiritual formation helping believers find a deeper knowledge of the Christian inner life and power.⁶² To accomplish this, Matthaei states that

The church in our time needs to create a Wesleyan ecology of formation for holiness of heart and life that includes preaching and witness to the good news of God's grace, ongoing instruction and nurture in the faith, pastoral care to support

⁶⁰ L. Tyerman, *The Life and Times of the Rev. John Wesley*, 3rd edition., vol. 2 (London: Hodder and Stoughton, 1876), 62.

⁶¹ Henderson, *A Model*, 14.

⁶² Hunter III, *To Spread the Power*, 21.

persons on their journeys of faith, opportunities for service in behalf of our neighbors, and fellowship with other Christians on the journey.⁶³

The Church has been called to a vocation of serving God and carrying out his perfect will. That vocation is a calling to serve others. When the Church accepts its calling, John Wesley said it was a calling of “loving God by loving our neighbor.”⁶⁴ It is a total commitment that engages all of a person’s powers. “It is ultimately active, not passive; life in Christ is not something we simply receive, it is a relationship to be lived—something we do.”⁶⁵

The discipleship project being developed will be based upon these precepts of Wesley found in the research. Just as Wesley desired for the people to live in the fullness of their salvation, this project will teach the members of the small group what it means to live in the fullness of their salvation. The first few sessions will focus on meeting the spiritual, emotional, and physical needs of the participants and calling them to live a life of holiness.

The next section of the project will focus on equipping the believers for the work of the ministry. As Wesley taught the people how to minister to the spiritual and physical needs of others, this project will do the same. After they have received instruction in how to do ministry, they will be encouraged to practice what they have learned. Hunter writes that “involving new disciples in caring ministries is a necessary phase of their conversion, enabling the gospel to be incarnated in their personalities and life-style, and not confined

⁶³ Matthaëi, *Making Disciples*, 34.

⁶⁴ Matthaëi, *Making Disciples*, 22.

⁶⁵ Paul Wesley Chilcote, *Wesley Speaks on Christian Vocation* (Eugene, OR: Wipf and Stock Publishers, 2001), 51.

to the cognitive and affective parts of their personalities, True discipleship is, finally, behavioral.”⁶⁶ As Wesley expected to see change within the community because of making disciples, my desire is to see the same.

Just as Wesley trained members of his societies to be leaders of other small groups, a portion of this project involves raising up leaders who will teach others how to pray for the sick. As Wesley learned during his developmental period, more people responded to the leaders who were unordained and untrained. People could see a difference in those they knew. Hunter states in his book that “discipled people become, indeed, different people—with vocabulary, values, habits, life-styles, and aspirations different from those remaining in the ranks they came from. Therefore, the Church must start new work to bring more up.”⁶⁷

John Wesley has been recognized by many for his contribution to the study of making disciples. Dwight L. Moody once said, “The Methodist class-meetings are the best institutions for training converts the world ever saw.”⁶⁸ The models learned through this historical study, provide a spring board for this project to build upon in order to create a discipleship model for his context.

⁶⁶ Hunter III, *To Spread the Power*, 33.

⁶⁷ Hunter III, *To Spread the Power*, 83.

⁶⁸ Henderson, *A Model*, 93.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

Theology is the study of God. The definition appears to be simple until one begins studying the attributes of God and how humanity and all of creation is intricately involved in the story. Thomas Oden—theologian and author of *The Living God*—writes “Even though God is the center of interest in faith’s understanding of itself, humanity is deeply implicated in the subject matter of theology. Since God cares for humanity, the study of God studies God’s care for humanity.”¹

When one begins to study how God cares for humanity, one finds where God brought healing to his people because he loved them. From the Old to the New Testaments, the authors of the Bible recorded God’s healing power displayed through his hands, the hands of Jesus, and the hands of those who would believe and follow Jesus. Martin Dignard—author of “God’s Faithful Freedom: Healing as an Outflow of God’s Presence”—notes there is not a recorded instance of a person not being healed when Jesus prayed for them. However, no modern ministry can make that claim.²

¹ Thomas C. Oden, *The Living God*, vol. 1, 3 vols. (San Francisco, CA: HarperSanFrancisco, 1987), 23.

² Martin L. Dignard, “God’s Faithful Freedom: Healing as an Outflow of God’s Presence,” *Journal of Pentecostal Theology* 23 (2014): 68–84, 73.

Kelly Bokovay—author of “The Relationship of Physical healing to the Atonement”—writes,

Theology done well yields results that can be applied, but we dare not embark on a ministry of healing without first building a firm theological foundation; people's lives can be ruined and their faith ship wrecked. Of the many theologies of healing that have developed over the last two centuries, none of them can claim complete knowledge of everything there is to know about healing.³

With testimonies of God answering prayers for healing across all denominations, it shows not one denomination has penned a perfect theology of healing.⁴ Therefore, it is important to look at different theological perspectives in view of the Bible to understand the healing ministry more. Dignard writes, “Theologies of healing—whether heavily focused upon God's sovereignty, scriptural promises, or any compilation of the two—have developed for three main reasons: (1) to understand healing so that it will happen more often, (2) to protect people from guilt, shame, and abuse, and/or (3) to defend God's character from accusation and judgment.”⁵

The theological foundation that will be laid out in this paper will address three major themes that are necessary to move forward with this project. The first section of the paper will address a Christological view of healing through a discussion of why Jesus healed those who were sick. Then the focus will shift to a soteriological view of healing and how healing relates to the atonement. The third and last part of the chapter will focus on a pneumatological view of healing with the role of the Holy Spirit in the healing ministry of Jesus and those who would be his disciples.

³ W. Kelly Bokovay, “The Relationship of Physical Healing to the Atonement,” *Didaskalia (Otterburne, Man.)* 3, no. 1 (October 1991), 26.

⁴ Dignard, “God's Faithful,” 69.

⁵ Dignard, “God's Faithful,” 70.

Christology

The study of Christ—called Christology—is necessary if one wants to understand how Jesus ministered while on earth and how the Church can carry that out today.

Thomas Oden writes, “Such an attempt to understand the identity and activity of Christ cannot be incidental to Christian teaching. It is central and specifically required if one is to reflect upon Christian worship, Christian community, or the Christian life.”⁶ This study has been ongoing since Jesus began his ministry and will continue until the very end.

When talking about healing, one must look at the one who has been called the Great Physician and Healer—Jesus Christ of Nazareth. It is in the four gospels of the NT one reads a majority about Jesus’ ministry and the healings that occurred during his three years of ministry. It is through these healings one can see that a “divine breakthrough...was occurring in history—the decisive turnaround in the divine-human story of conflicted love.”⁷

Even though his tenure of ministry was relatively short, Jesus worked many miracles of healing among the people. At the end of John’s gospel, one reads that Jesus did many things among the people, and “if every one of them were written down, I suppose that the world itself could not contain the books that would be written.” (Jn 21:25) Therefore, one could conclude that a portion of the unwritten testimonies of Jesus’ works would include how he healed those who were physically sick since a large percentage of the Gospels refers to healing.

⁶ Thomas C. Oden, *The Word of Life*, vol. 2, 3 vols. (San Francisco, CA: HarperSanFrancisco, 1989), 5.

⁷ Oden, *The Word of Life*, 5.

According to Ron Pagel, “out of the 3,779 verses in the four gospels, 727 (or about 19%) relate specifically to the healing of the physical and mental illness and the resurrection of the dead.”⁸ One can conclude then the Gospels are not just focused on healing, but the Gospels would not be complete without the testimonies of Jesus healing the sick.

Healing in the Old Testament

In developing a Christological view of healing, one must go back to the Old Testament because healing took place in God’s people before the beginning of Jesus’ earthly ministry. We read of the OT prophets through whom God worked by teaching, prophesying, and healing. Jesus, a prophet, did these very same things during his ministry—he taught, revealed mysteries, and healed those who were sick—to show others he was the messianic king that had been prophesied to come.⁹

God declared himself as the healer of people— “He said, ‘If you will listen carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the Lord who heals you.’” (Ex 15:26) Even before God made this declaration, his power to heal had been revealed to not only his chosen people but others as well.

For example, Abraham and Sarah had journeyed to Gerar, and while there Abraham said Sarah was his sister because he was afraid King Abimelech would kill him

⁸ Ron P. Pagel, *A Healing Journey* (Xulon Press, 2010), 104.

⁹ Oden, *The Word of Life*, 292.

so that he could take Sarah as his own. So, King Abimelech did take Sarah thinking she was just Abraham's sister. However, God came to Abimelech in a dream and told him he was going to die because he had taken Abraham's wife as his own. God then gave Abimelech a solution: "...return the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all that are yours." (Gn 20:7) Abimelech did as God had instructed and lived. "Abraham prayed to God; and God healed Abimelech, and also healed his wife and female slaves so that they bore children." (Gn 20:17) In this account, Abimelech, his wife, and his slaves were all affected by some sort of sickness because he had sinned—he took another man's wife—but all were healed by the power of God.

One also reads in Numbers 12 about Aaron and Miriam becoming jealous of Moses and his position of leadership. Because of their sin, Miriam was struck with leprosy. Moses cried out for Miriam's healing, but God said, "If her father has but spit in her face, would she not bear her shame for seven days? Let her be shut out of the camp for seven days, and after that she may be brought in again." (Nm 12:14) In this account, God chose not to heal Miriam instantly after Moses' cry; however, Israel continued to believe God as their healer.¹⁰

The continuation in believing God as the healer is seen in verses such as Psalm 103:2-3, where David wrote,

Bless the Lord, O my soul,
and do not forget all his benefits—
who forgives all your iniquity,
who heals all your diseases.

¹⁰ Ted Schwarz, *Healing in the Name of God: Faith or Fraud?* (Grand Rapids, MI: Zondervan Publishing House, 1993), 93.

The Israelite people also saw healing as much more than just physical healing according to Schwarz. He references emotional healing that is mentioned in Proverbs 12:18:

Rash words are like sword thrusts,
but the tongue of the wise brings healing.¹¹

Bokovay echoes this observation by highlighting that “anthropological dualism (body and soul distinction)” did not exist in Hebrew thought.¹² God created humanity to have a unity between soul and body with no separation.¹³ Therefore, when healing is mentioned in the OT, it refers to the healing of the whole person. The word that is used to describe this wholistic healing—healing of the physical, spiritual, mental, and emotional needs—is shalom.¹⁴

In the Hebrew language, the term shalom encompasses many different ideas with the most prominent being wholeness, completeness, and peace.¹⁵ God was concerned with his chosen people being whole in all areas of their lives which included physical, emotional, mental and spiritual healing. Therefore, as noted earlier, he declared himself to the Israelites as “the Lord who heals you” because of the desire he had to see his people at rest. (Ex 15:26)

¹¹ Schwarz, *Healing in the Name*, 93.

¹² Bokovay, “The Relationship,” 26.

¹³ L. K. Graham, “Healing,” *Dictionary of Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 1990), 497.

¹⁴ Bokovay, “The Relationship,” 26.

¹⁵ Gerhard F. Hasel, “Health and Healing in the Old Testament,” *Andrews University Seminary Studies* 21, no. Autumn 1983 (1983), 191.

Healing in the New Testament

The concept of wholistic healing is not bound to the OT alone. Jesus' ministry was focused on bringing wholeness to the lives of those who would follow him as well. He would minister to the physical and spiritual needs of the people with sometimes both needs being addressed in the same person.¹⁶ Those who were in bondage to sickness and demonization finally found someone who could set them free immediately. Thomas Oden writes that Jesus became a "symbol of hope" to all who were in bondage regardless of the need.¹⁷

Throughout the Gospels, one reads of this hope that Jesus brought to many. For those who were tormented by demonic spirits, Jesus set them free. (Mk 1:21-28, Lk 4:31-37) For those who were on their death beds, Jesus brought life to them. He brought peace into the middle of their storms. For example, Jesus enters the home of Peter and finds his mother-in-law suffering from a high fever. Jesus walks over to her, grabs her by the hand, and rebukes the fever. The lady immediately rises from the bed and begins to serve Jesus and his disciples as an act of gratitude. (Mt 8:14-17, Mk 1:29-34, Lk 4:38-41) One also reads stories of where multitudes would follow Jesus, and he would take the time to heal all who were sick and tormented by unclean spirits. (Mt 12:15-21, Mk 3:7-12, Lk 6:17-19) The people were so amazed at what was happening and wanted a healing touch from Jesus. Luke records the reaction of the people by writing, "And all in the crowd were trying to touch him, for power came out from him and healed all of them." (Lk 6:19)

¹⁶ Bokovay, "The Relationship," 27.

¹⁷ Oden, *The Word Life*, 295.

Jesus also healed those who were not in his immediate presence. While Jesus was traveling into Capernaum, a centurion came to him asking for his servant to be healed. Jesus said he would go to the house, but the centurion stopped him. He said he understood the authority Jesus had and knew all Jesus had to do was speak the word. Jesus said he was amazed at this man's faith and instructed him to return home to find his servant well, and it was as Jesus said. (Mt 8:5-13, Lk 7:1-10)

Jesus' healing power was not even stoppable by the power of death. Several stories of Jesus raising people from the dead are found in the Gospels. Jesus comes upon a funeral procession and immediately has compassion for the mother of the dead young man. Jesus walks to the bier, commands the young man to rise, and life reenters the dead body. He then sits up and begins talking. (Lk 7:11-17) Then Jesus brings life to the young daughter of Jairus who had died. (Lk 8:41, 42, 49-55)

One also reads the account of Jesus raising Lazarus from the dead. Being dead for three days and already buried in the tomb, Jesus walks up to the entrance and calls out for Lazarus to come forth. The resurrecting power of Jesus enters Lazarus and life is completely restored with all physical needs being met for his body that had already started decomposing. (Jn 11:38-44)

So, why did Jesus heal? It was part of his three-fold ministry—"teaching in [the] synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness." (Mt 9:35) He did these three things because of the compassion he had for the people. Matthew wrote that "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." (Mt 9:35)

Therefore, Jesus wanted to see the people set free from the force of darkness. He accomplished that by teaching, preaching, and healing.

Oden suggests that when Jesus healed he did not do it without a purpose. Each miracle performed was a response to a physical, emotional, or spiritual need.¹⁸ As noted earlier in this paper, when Jesus healed the sick it changed their lives forever. It even changed the lives of those around the person made whole. For example, when Jesus raised the young man from the dead, it changed the life of his mother. She had her only son back, and being a widow, she needed her son. Jesus could have done this to gain glory for himself, but he was pointing the people to the kingdom of God by bringing peace into the middle of a storm.

In 1 John 3:8, it is written that Jesus came to “destroy the works of the devil.” Since sickness is rooted in the kingdom of darkness, healing would be a way of destroying the enemy’s plans. Healing would take the focus from the kingdom of darkness and turn it toward the kingdom of God. In Oden’s theological work on Jesus, he wrote that “Jesus’ mighty works were remembered and interpreted in relation to his resurrection as signs of the...coming kingdom. They resist all those powers that resist God’s coming: guilt, sickness, death, self-deception, and the demonic grip that sin has on human behavior.”¹⁹

Graham notes in his definition of healing as seen in the NT that healing is “an indication of the presence of the Kingdom of God, in which restoration...take(s) place in

¹⁸ Oden, *The Word of Life*, 299.

¹⁹ Oden, *The Word of Life*, 298-299.

the context of a spiritual advance.”²⁰ Every time Jesus healed it pointed the person toward the kingdom of God. He himself said “cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’” (Lk 10:9) When the kingdom of God comes near a person, they experience the shalom peace of God in all areas—spiritual, emotional, and physical. Jesus healed to see the people set free from the oppression of the enemy.

Soteriology Theological View

When one studies the life and ministry of Jesus, one must always go back to the death, burial, and resurrection of Jesus and the events leading up to this pivotal moment in the history of not only the Church but all of creation.

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. (Rom 8:19-24)

Paul said all of creation was waiting for the children of God to be disclosed so it could experience the redemptive blessings that come from the death, burial, and resurrection of Jesus. So how does one become a child of God? Paul said, “...if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” (Rom 10:9) Once a person makes the decision to be saved and receives salvation, the redemptive power begins to work in that person’s life.

²⁰ Graham, “Healing,” 498.

To understand the fulness of that power, one must look at the verb *sōzō*—to save—and the noun *sōteria*—salvation.

Sōzō and Sōteria

According to the *Holman Treasury of Key Bible Words*, the verb *sōzō* and the noun *sōteria* in classical Greek possess the understanding of “‘rescue,’ ‘deliverance,’ or ‘salvation,’ and even ‘well-being’ or ‘health.’”²¹ The *Baker Encyclopedia of the Bible* notes that even though *sōteria* is not found often in the Gospels, its understandings are inferred in Jesus’ teachings about entry into the kingdom of God.²² For example, in Matthew 19:24-26 Jesus is questioned by his disciples after his encounter with the young rich man and his statement about it being hard for a rich man to enter the kingdom of God. The disciples ask, “Then who can be saved (*sōzō*)?” (Mt 19:25) Jesus then responds, “For mortals it is impossible, but for God all things are possible.” (Mt 19:26)

In addition to *sōzō* and *sōteria* bearing the concept of salvation for entry to the kingdom of God, it also carries the understanding of being healed.²³ In Luke 17:19, Jesus tells the leper who returned to praise him after being healed, “Get up and go on your way; your faith has made you well (*sōzō*).” Then in Luke 18:42, Jesus tells the blind man who was begging for his healing, “Receive your sight; your faith has saved (*sōzō*) you.” Luke then records what happens: “Immediately he regained his sight and followed him,

²¹ Eugene E. Carpenter and Philip W. Comfort, *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained* (Nashville, TN: Broadman & Holman Publishers, 2000), 384.

²² Walter A. Elwell and Barry J. Beitzel, “Salvation,” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1884-1885.

²³ Elwell, “Salvation,” 1884-1885.

glorifying God; and all the people, when they saw it, praised God.” (Lk 18:43) Luke views *sōzō* and *sōteria* as deliverance from disease and sin.

Just as Luke paired healing and salvation together in his gospel, many have done the same today. According to Graham in his definition of healing, the terms healing and wholeness have been synonymous with salvation. He goes on to say that “healing and salvation are linked insofar as they both involve restoration to dynamic wholeness in body, mind, spirit, society and the world, and derive from being in proper relation to God.”²⁴ This view was seen throughout the Old Testament. The Hebrew people saw salvation and health woven together as blessings from God who resists sin and evil and its manifestations including sickness and personal disorder.²⁵

Bokovay notes this correlation in his writings as well. He noted that the OT prophets declared a message of confession and repentance which afforded deliverance from enemies and physical healing.²⁶ To illustrate this point, Bokovay references Psalm 41:3-4: “The Lord sustains them on their sickbed; in their illness you heal all their infirmities. As for me, I said, ‘O Lord, be gracious to me; heal me, for I have sinned against you.’” He then states that 2 Chronicles 7:14 is an example of “wholistic healing” coming as a result of forgiveness: “if my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”

²⁴ Graham, “Healing,” 497.

²⁵ Graham, “Healing,” 498.

²⁶ Bokovay, “The Relationship,” 27.

Gerhard Hasel considered the connection of healing, deliverance, and salvation in his work “Health and Healing in the Old Testament.” His conclusion lines up with Bokovay in that healing, forgiveness, and salvation motifs “are not (and cannot) be separated in the Scripture.”²⁷ Each of these themes is part of a person becoming whole and complete which is a picture of shalom. As noted earlier in this work, “health in the biblical sense embraces not only physical well-being, but also the spiritual, mental, and emotional qualities.”²⁸ This is the understood biblical concept of health.

Healing and the Atonement

When studying the relationship between healing and salvation, one must ask if healing was a part of the atonement. Two passages of scripture—Isaiah 53:4-5 and 1 Peter 2:24—when read connects the two. Isaiah, when prophesying about the suffering servant said:

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed. (Is 53:4-5)

In the NT, Peter echoes this prophecy when he writes, “He (Jesus) himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.” (1 Pt 2:24)

²⁷ Hasel, “Health and Healing,” 201.

²⁸ Hasel, “Health and Healing,” 191.

Both passages refer to the “bruises” or “wounds” Jesus received while being flogged at the command of Pilate (Mt 20:19, 27:26; Mk 10:34, 15:15; Lk 18:33; Jn 19:1) and healing being a result of the punishment. With the flogging taking place during the events leading up to the crucifixion of Jesus, many people associate healing theology with the atonement of Jesus while others believe there is no correlation. For example, John MacArthur, author of *Charismatic Chaos*, argues that the healing that is referred to in these passages is talking about spiritual healing and not physical. When Jesus said he bore the sickness of the people, he was talking about a person’s soul not being well and not their physical body.²⁹

MacArthur is correct in saying there is healing for a person’s soul in the atonement through the stripes that were put on Jesus’ back; however, he has limited the healing power of Jesus to spiritual healing when the people of Jesus’ time would have seen healing as the whole person—spiritual, emotional, and physical—being healed. Matthew writes in his gospel a testimony of what Isaiah had prophesied. He writes, “That evening they brought to him (Jesus) many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick. This was to fulfill what had been spoken through the prophet Isaiah, ‘He took our infirmities and bore our diseases.’” (Mt 8:16-17) Therefore, the stripes that were put on Jesus’ back has brought healing—spiritual, emotional, and physical—to all who will receive. Michael Brown, author of *Israel’s Divine Healer*, states to separate one type of healing from another is unscriptural

²⁹ John MacArthur, *Charismatic Chaos* (Grand Rapids, MI: Zondervan Publishing House, 1992), 125.

and causes the texts in Isaiah 53 and Matthew 8 to not be done justice based upon its context.³⁰

In Bokovay's article, he defines three different schools of thought on healing theology in view of the atonement of Jesus. The first school of thought believes that assurance of healing is available to those who believe in Jesus just as the assurance of the forgiveness of sin. Sickness is a spiritual issue just as sin, and it must be dealt with accordingly. This school of thought also teaches that positive confession—speaking only positive words of health and life—is an act of faith; therefore, one should never speak words that attest to symptoms or diseases.³¹

The second school of thought has been labeled as the group that declares the “health and wealth gospel.” Just as the first school of thought, they believe healing and forgiveness of sins are promised to all believers through the atonement. Bokovay quotes Gloria Copeland, one of the proponents of this message, as saying, “Forgiveness of sin belongs to you now. Healing of your body belongs to you now. Freedom from mental torment belongs to you now.”³²

Opposite to these two school of thoughts is the group cessationist. They believe that the atonement addresses only the sin issue in a person's life. Signs, miracles and wonders were only used to authenticate the messiahship of Jesus and the ministry of the original apostles as they were birthing the church. They argue that healing is not

³⁰ Michael L. Brown, *Israel's Divine Healer* (Grand Rapids, MI: Zondervan Publishing House, 1995), 197.

³¹ Bokovay, “The Relationship,” 24. A proponent of this school of thought is A. B. Simpson, the founder of the Christian and Missionary Alliance.

³² Bokovay, “The Relationship,” 24.

promised for today.³³ Benjamin Warfield—a proponent of cessationism—believed this as he wrote in his book *Counterfeit Miracles* that the spiritual gifts—including the gift of healing—ceased to exist when the last apostle died.³⁴

Even though the first two schools of thought mentioned in the preceding paragraphs have received negative criticism from Church theologians such as Bokovay and Warfield, there are many who would argue that healing is in fact a part of the atonement. Jeffrey Hiatt argues in his dissertation “Salvation as Healing: John Wesley’s Missional Theology” that John and Charles Wesley both viewed healing as a part of salvation. Even though neither of the brothers specifically used the word salvation for healing, the concept permeates throughout their numerous writings. Hiatt notes John Wesley’s focus was bringing “good news to the poor and healing terminology and metaphors expressed good news as a full-orbed salvation.”³⁵

Hiatt goes on to say that, “Wesley portrayed healing as the most appropriate way of expressing God’s loving, restorative, salvific work throughout the fallen created order.”³⁶ In other words, God is just as concerned with people’s souls as he is with the entirety of their lives. Alexander echoes this in *Constructing a Wesleyan Pentecostal Model of Healing in the Twenty-First Century*. He states that through the many journal entries of Wesley, one can see that healing was present in the Wesleys’ ministry and it is

³³ Bokovay, “The Relationship,” 24.

³⁴ Benjamin Breckinridge Warfield, *Counterfeit Miracles* (C. Scribner’s, 1918), 5-6.

³⁵ R. Jeffrey Hiatt, 2008, “Salvation as Healing: John Wesley’s Missional Theology,” PhD diss., Asbury Theological Seminary, accessed March 28, 2017, <http://place.asburyseminary.edu.ezproxy.asburyseminary.edu/econmonsatsdissertations/310/.Hiatt>, 23.

³⁶ Hiatt, “Salvation as Healing,” 23.

to no surprise that out of the ministry the Wesley brothers began that there would develop a soteriological view of healing.³⁷

In Torrey's work *Divine Healing*, he states that he would rather save one lost man than heal a thousand who are sick. Therefore, he makes a request for people not to ask him to come and pray for the sick. He said that for every 100 people who will pray or seek healing for a sick friend only one will seek salvation for a lost friend.³⁸

Even though I do not agree with the statement made by Torrey, he understands the warning that comes. One must not just focus on healing. A sick person can be healed by Jesus but not enter heaven because they did not receive salvation. Therefore, it is imperative to remember that healing is a part of the gift of salvation. When ministering with one who is sick, the connection must be made between healing and the kingdom of God.

Pneumatology

Gregory Nazianzen, a fourth century bishop of Constantinople,³⁹ wrote the following concerning Holy Spirit:

Now the subject of the Holy Spirit presents a special difficulty, not only because when these men have become weary in their disputations concerning the Son, they struggle with greater heat against the Spirit...but further because we ourselves also, being worn out by the multitude of their questions, are in something of the same condition with men who have lost their appetite; who

³⁷ Kimberly Ervin Alexander, "'How Wide Thy Healing Streams Are Spread:' Constructing a Wesleyan Pentecostal Model of Healing for the Twenty-First Century," *The Asbury Theological Journal* 59, no. 1-2 (2004): 63-76, 64.

³⁸ R. A. Torrey, *Divine Healing* (Grand Rapids, MI: Barker Book House, 1974), 63.

³⁹ John Anthony McGuckin, *St. Gregory of Nazianzus: An Intellectual Biography* (St Vladimir's Seminary Press, 2001), ix.

having taken a dislike to some particular kind of food, shrink from all food; so we in like manner have an aversion from all discussion.⁴⁰

Gregory's observations concerning the factions among the theologians of the fourth century church holds true today. With numerous denominations within the Church, there is a wide spectrum of beliefs especially when it comes to the activity of Holy Spirit in the life of the Church today. Some denominations try to teach the gospel of Jesus without acknowledging the work of the Holy Spirit resulting in a limited scope of what God has for his Church.⁴¹

Considering the many different theological views of the Holy Spirit, this portion of the chapter is going to address Holy Spirit's role in the healings that took place in the Bible through the modern day. Earlier, the focus was on healing and its connection with the atonement; however, as noted earlier in this paper, Jesus healed people before his crucifixion. So how did healing occur pre-atonement?

One could say that the healings occurred because Jesus was God. John tells us that "In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth." (Jn 1:1, 14) As noted earlier in this paper, God was considered the healer of the Israelites; therefore, if Jesus is the incarnation of God in human form, then the healer came to earth. This is true, but there is more to consider—the deity of Jesus. One cannot forget that Jesus was not just God; he

⁴⁰ "A Select Library of Nicene and Post-Nicene Fathers of the Christian Church: Second Series - 7 by Edward Hamilton Gifford, St. Cyril of Jerusalem, St. Gregory Nazianzen. 123294676 | Online Research Library: Questia," accessed April 17, 2017, <https://www.questia.com/read/123294676/a-select-library-of-nicene-and-post-nicene-fathers>, 318.

⁴¹ Thomas C. Oden, *Life in the Spirit*, vol. 3, 3 vols. (San Francisco, CA: HarperSanFrancisco, 1992), 3.

was human also. The author of Hebrews states that Jesus became fully human “in every respect.” (Heb 2:17) With him being human in every respect, he exemplified the life that was intended for man to live—from being without sin to walking in the power of the kingdom of God.

Even though Jesus was God incarnate and conceived by the Holy Spirit, he waited for the Holy Spirit to come upon him—Jesus’ humanity—at his baptism to begin his ministry.⁴² In three of the gospels, the account of Jesus’ water baptism is recorded with each author noting the descending of the Holy Spirit upon Jesus as he came up out of the water. (Mt 3:13-17; Mk 1:9-11; Lk 3:21-22) The descending of the Holy Spirit marked the anointing that was upon Jesus for his ministry providing him with the power to minister as God wanted which included the power to heal. Jesus himself said

The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor. (Lk 4:18-19)

As noted earlier in the Biblical Foundation portion of the project, the anointing upon Jesus was to bring freedom to all who were oppressed by the enemy. Since sickness is an oppression, the anointing of Jesus which came through the Holy Spirit empowered him to heal the sick before the atonement occurred as well as other signs, miracles, and wonders.

⁴² Abraham Kuiper, *The Work of the Holy Spirit* (Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1946), accessed May 29, 2017, <https://www.google.com/#q=abraham+kuyper+the+work+of+the+holy+spirit+pdf>, 94-96.

Matthew and Luke both record Jesus declaring the Holy Spirit to those who questioned his authority to perform signs, miracles, and wonders. One reads in Matthew 12 and Luke 11 about the people bringing the demoniac who was blind and mute to Jesus for him to be healed. After Jesus healed the man, the people were amazed and said, “Can this be the Son of David?” (Mt 12:23) The Pharisees were outraged and began saying that Jesus was only able to do this by the power of Beelzebul—the ruler of the demons. Jesus then rebuts the Pharisees’ statement by stating a house cannot stand against itself. In other words, a demonic power cannot cast out another demonic power. Therefore, Jesus declares to the people that he could heal the man by the power of the Holy Spirit.⁴³ He said, “But if it is by the Spirit (finger) of God that I cast out demons, then the kingdom of God has come to you.” (Mt 12:28; Lk 11:20)

This passage reflects Luke 4:18-19 in which Jesus said the anointing of the Holy Spirit was upon him to bring freedom. Oden notes in his theological work that Jesus’ role as Messiah was affirmed through the descent of the Holy Spirit as well as being equipped with the power and gifts needed to carry out his ministry. Oden supported his claim by quoting Calvin who wrote that Jesus was “‘clothed with a new power of the spirit, and that not so much for his own sake, as for the sake of others’ in order that ‘believers might learn to receive.’”⁴⁴

Jesus did not intend for the power he had received from the Holy Spirit to be kept for himself. Jesus told the people that he would be leaving them—referring to his death—but “the one who believes in me will also do the works that I do and, in fact, will do

⁴³ Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 28.

⁴⁴ Oden, *The Word of Life*, 238.

greater works than these, because I am going to the Father.” (Jn 14:12) Jesus told the people they would do the same works that he did plus greater. What were the works that Jesus did? He went about “teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.” (Mt 9:35) If Jesus healed every disease and sickness by the power of the Holy Spirit, then his followers would need the same Holy Spirit to continue the works. Therefore, one reads in John chapters fourteen through sixteen of Jesus’ promise to send the Holy Spirit to those who would believe in him. According to Father Richard Hart, this sending of the Holy Spirit was part of the commissioning to carry on the healing ministry of Jesus.⁴⁵

Hiatt echoes this same view in his doctoral dissertation *Salvation as Healing: John Wesley’s Missional Theology*. He wrote, “God is not content to work alone...this is the work of the church in tandem with the Holy Spirit.”⁴⁶ Jesus sent the twelve disciples to “cure the sick, raise the dead, cleanse the lepers, cast out demons.” (Mt 10:8) In addition to the twelve, Jesus sent out seventy other disciples in groups of two to the cities he would soon be entering. When they entered the cities, their mandate was to “cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’” (Lk 10:9) Therefore, one can see Jesus never intended to do this ministry on his own. He sent others out to do the same things.

However, there are numerous theologians throughout Church history who believed that the signs, miracles, and wonders that Jesus performed under the anointing of the Holy Spirit ceased either with him or the original apostles. For example, John

⁴⁵ Father Richard Hart, “Preaching and Healing” (n.d.).

⁴⁶ Hiatt, “Salvation as Healing,” 100.

Calvin—a French theologian, pastor, and reformer of the sixteenth century—wrote in his *Institutes of the Christian Religion* that

it is a mere hypocritical farce, by which, without any reason, and without any advantage, they affect to mimic the apostles...But that grace of healing has disappeared, like all the other miraculous powers, which the Lord was pleased to exhibit for a time, that he might render the preaching of the gospel, which was then new, the object of admiration for ever. Even though we should fully grant, therefore, that unction was a sacrament of the power which were administered by the instrumentality of the apostles, it has nothing to do with us, to whom the administration of those powers has not been committed...They make themselves ridiculous, therefore, when they boast that they are endued with the gift of healing. the Lord is undoubtedly present with his people to assist them in all ages; and, whenever it is necessary, he heals their diseases as much as he did in ancient times; but he does not display those visible powers, or dispense miracles by the hands of apostles; because that gift was only of temporary duration, and was soon lost, in some measure, by the ingratitude of men.⁴⁷

Calvin is known as a cessationist. A cessationist is one who believes that the miraculous charismata ceased completely or for the most part with Jesus and his apostles. This view is seen in the selection quoted in the previous paragraph. According to John Ruthven, author of *On the Cessation of the Charismata*, there are numerous church theologians throughout the centuries who were supporters of this view. For example, Thomas Aquinas was a cessationist. Aquinas believed that miracles were used to assure the people of the reality of Christian doctrines as well as the deity of Christ.⁴⁸ Aquinas defined a miracle as “something is done outside the order of nature.”⁴⁹ He goes on to argue that anyone can throw a rock up in the air which defies gravity, but a miracle must

⁴⁷ John Calvin, *Institutes of the Christian Religion*, trans. John Allen, vol. 2 (Philadelphia, PA: Presbyterian Board of Christian Education, 1936), 751-753.

⁴⁸ John Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*, 2nd ed. (Tulsa, OK: Word & Spirit Press, 2011), 21.

⁴⁹ Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province, vol. 1 (Cincinnati, OH: Benziger Brothers, Inc., 1947), 542.

go against the whole of created nature. Therefore, a human or angel cannot perform a miracle; only God can.⁵⁰

Mandell Creighton—a late nineteenth century British historian and a bishop of the Church of England—declared in a lecture to the students at the University in Cambridge in 1893 the same view of cessationism. He said, “the apostles were endowed with extraordinary powers, necessary for the establishment of the Church, but not necessary for its permanent maintenance... They were withdrawn when they had served their purpose of indicating the duties to be permanently performed.” For example, the gift of tongues was no longer needed as systematic forms of human teaching emerged. The gift of healing was also no longer needed as humanity began to study and understand the effects of sickness upon the physical body.⁵¹

A twentieth century theologian who was a proponent of the cessationist view is Benjamin B. Warfield. In his book, *Counterfeit Miracles*, Warfield writes that the Apostolic Church—the Church that we read of in the book of Acts—was a “miracle-working church.”⁵² The Apostles were given the miraculous charismata only as a distinct authentication of their authority; however, when they died the gifts died with them. Therefore, the church of today does not operate in the miraculous charismata because the Church has already been established.⁵³

⁵⁰ Aquinas, *Summa*, 542.

⁵¹ Mandell Creighton, *Persecution and Tolerance: Being the Hulsean Lectures Preached Before the University of Cambridge in 1893-4* (Longmans, Green, 1906), 55.

⁵² Warfield, *Counterfeit*, 5.

⁵³ Warfield, *Counterfeit*, 5.

In the scriptures noted above, Jesus said that those who would believe in him greater things shall they do. (Jn 14:12) He did not mention that only the disciples would do great things. In addition to the twelve disciples, he sent out seventy to do the work of healing those who were sick. Then in Mark 16 Jesus gives the great commission declaring that those who believe in him would heal the sick. He said, “And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.” (Mk 16:17-18)

When one reads and studies the Bible, it is clear Christians have been given a commission to go forth and do the work of the Lord through the power of the Holy Spirit. They are to partner with Jesus in building the kingdom of God. If Jesus was called to preach, teach, and heal, then Christians are called to do the same. For too long, the Church has been paralyzed when it comes to walking in the power of the Holy Spirit. It is time for the Church to rise to her feet and do as Christ has commissioned which includes praying for those who are sick.

Henry Lederle reminds the Church in his work that “Jesus Christ is the same yesterday and today and forever.” (Heb 13:8) This is the cry of those who have realized that the Church has not been walking out the commission that Christ gave. It is time for the Church to realize that there is a job that must be done. She must go forward walking in the manifestations of signs, miracles, and wonders that happened in the New

Testament.⁵⁴ If the Church is to begin walking in the “greater things” then it is time for her to begin walking in the anointing that Jesus was given. May the words of Isaiah 61.1-3 and Luke 4.18-19 become a reality for the Church.

The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor. (Lk 4:18-19)

⁵⁴ Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010), 8.

CHAPTER FIVE

PROJECT ANALYSIS

Introduction

The Equipping of Disciples

After nearly twenty years in pastoral ministry, I have concluded from personal experiences as well as observation of others that a large percentage of Christians do not know or believe that supernatural physical healing can happen today. Many who battle with sickness believe their sickness is God's will for them and are willing to accept it and the consequences which many times results in death. But as one reads throughout the four gospels of the NT, there is account after account of Jesus healing the sick.

Jesus called his eleven disciples to go into the world after his ascension and make disciples baptizing them and teaching them all he had commanded, but he would not send them out ill-equipped. Jesus equipped the disciples by teaching, operating in the supernatural in their presence, and empowering them with the Holy Spirit.

When one reads and studies the Bible, it is clear Christians have been given a commission to go forth and do the work of the Lord through the power of the Holy Spirit. They are to partner with Jesus in building the kingdom of God. If Jesus was called to preach, teach, and heal, then Christians are called to do the same. For too long, the Church has been paralyzed when it comes to walking in the power of the Holy Spirit. It is

time for the Church to rise to her feet and do as Christ has commissioned which includes praying for those who are sick.

Henry Lederle reminds the Church in his work that “Jesus Christ is the same yesterday and today and forever.” (Heb 13:8) This is the cry of those who have realized that the Church has not been walking out the commission that Christ gave. It is time for the Church to realize there is a job that must be done. She must go forward walking in the manifestations of signs, miracles, and wonders that happened in the NT.¹

The discipleship project developed is based upon the precepts developed from the biblical, historical, and theological foundation papers found in this project. The biblical foundation paper illustrates how the Church has been anointed to bring freedom to those who are captives and prisoners to the wiles of Satan. Then those who have been set free and healed are to go and “rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.” (Is 61:4)

Two of the passages exegeted for this project were Isaiah 61:1-4 and Luke 4:18-19. These two similar passages declare the Messiah’s anointing to bring freedom, but this anointing is available to all today because Jesus has commissioned the Church to be his hands and feet. Matthew 28:18-20 and Mark 16:14-18 were exegeted also to illustrate how Jesus passed the authority and anointing on to those who would follow him to heal the sick.

As Wesley taught the people how to minister to the spiritual and physical needs of others, this project did the same. Hunter writes that “involving new disciples in caring

¹ Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010), 8.

ministries is a necessary phase of their conversion, enabling the gospel to be incarnated in their personalities and life-style, and not confined to the cognitive and affective parts of their personalities. True discipleship is, finally, behavioral.”² As Wesley expected to see change within the community as a result of making disciples, I desired the same while developing this project.

Wesley desired the eighteenth-century church to be like the apostolic first-century church as described in the book of Acts. Today, there are those who desire to see a similar awakening in the Church built on the same fundamental beliefs.³ George Hunter notes in his work that “today’s church is experiencing a rebirth of apostolic confidence.” One of the sources of this renewal is found in discipling people through spiritual formation helping believers find a deeper knowledge of the Christian inner life and power.⁴

John Wesley has been recognized by many for his contribution to the study of making disciples. Dwight L. Moody once said, “The Methodist class-meetings are the best institutions for training converts the world ever saw.”⁵ The models learned through this historical study, provide a spring board for this project to build upon to create a discipleship model for the context—The Grove School of Ministry.

The Grove—a school of ministry that is under the covering of GOM in Roley, Kentucky—is the context in which participants in the project were provided an

² Hunter III, *To Spread the Power*, 33.

³ Henderson, *A Model*, 14.

⁴ Hunter III, *To Spread the Power*, 21.

⁵ Henderson, *A Model*, 93.

opportunity to be equipped through teaching, observing the supernatural power of God, and empowerment of Holy Spirit. Recognizing a need within the local region for a manifestation of the healing power of Jesus as seen in the first century church, the project provided the opportunity through discipleship classes for participants to learn how to pray for the sick.

Hypothesis

The desired outcome for the project was to develop a discipleship class that would teach others how to minister the gift of healing. The hypothesis was that the students who were taught how to minister with the gift of healing would have an increase in confidence while praying for the sick as well as an increase in the number of healings witnessed.

As Jesus ascended into heaven following his resurrection, he commissioned the disciples. He said, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always to the end of the age.”⁶ Jesus instructed the eleven original disciples to make more disciples of all people groups with two specifications—baptize and teach each of them. They were to baptize in the name of the Father, Son, and Holy Spirit and teach others to obey all the commandments they were given.

While the twelve disciples followed Jesus, he gave them various commandments. From loving their neighbors as themselves to casting out demons, the disciples were to be

⁶ Matthew 28:19-20, New Revised Standard Version (NRSV). Unless otherwise noted, all scripture references in this document are from the NRSV.

obedient to these and many more commandments. One of the many things Jesus commanded the disciples to do was to heal the sick.

One reads in the gospels about Jesus' ministry with the sick and how he healed them. He healed those who battled with sickness for the following reasons:

1. a fulfillment of prophetic words concerning the atonement
2. compassion for the people
3. a sign that the kingdom of heaven is at hand
4. freedom to those in bondage to infirmity
5. destruction of the devil's works
6. an eschatological sign of no sickness in eternity.

Jesus states in John 14:12 that believers will do the same works he did. If Jesus used healing as a part of his ministry, so should believers today. However, many believers do not know they have the authority to pray for the sick and expect to see the sick healed. Therefore, the theme of the project was focused on the development of a teaching model that would be used to instruct believers how to pray for those who are sick.

Methodology

The methodology chosen to gather the data was centered around five sessions that spanned across two nights and one full day. The curriculum was based on the preliminary work for the project and was shared through informal bible studies, lectures, and leading participant engagement. These methods were chosen because I have witnessed the success of each as a former public educator and twenty-year veteran of ministry. The

model I use while teaching—I do, we do, you do—can easily be used in the informal bible studies, lectures and leading of participant engagement.

To measure the effectiveness of the qualitative research-based project, several instruments were used. First, a pre-assessment (Appendix A) and a post-assessment (Appendix B) were given to the participants to measure growth in confidence for praying others and witnessing miracles. Each participant was randomly assigned an identification number by someone other than me so that progress monitoring could happen for each participant. Both tests consisted of multiple choice and open response questions. The participants were also asked to keep a journal for approximately two weeks. In the journal, the participants were to record when they prayed for someone, if signs of healing were or were not evident, and what emotions were experienced while praying for others.

Two weeks following the weekend encounter, the participants reconvened and were asked to share what happened since the last time we had met. The purpose for the meeting was to gather data. The participants were asked to share testimonies of praying for the sick, express any fears they experienced, submit journal entries, or simply ask questions. All data gathered from this time was triangulated with the data from the pre- and post-assessments to determine the effectiveness of the project.

Implementation of Project

The project presented in this work was implemented at GOM located in Roley, Kentucky, on Thursday, February 22, 2018, and Friday, February 23, 2018, at 6:00 p.m. each night and on Saturday, February 24, 2018, from 9:00 a.m. until 8:00 p.m. with breaks for lunch and supper. There were seven males and ten females who participated

ranging in age from fifteen to late sixties. Of the seventeen who participated, only ten were able to be at all five sessions as the others had conflicts with scheduling.

As the participants arrived on Thursday evening, they were asked to register, given a binder with handouts for the sessions, and asked to complete the pre-assessment. Once the pre-assessments were collected, I shared the reason why I was leading the weekend encounter. First, God had called me and my wife to start a school of ministry to equip and send the Church, and second, it was a requirement for my degree track at UTS. I then shared with the participants an outline for the weekend and what they could expect as we moved forward through the material.

To begin the first session, my daughter and son, who were also participants in the weekend encounter, led us in a time of worship. Following worship, I presented to the participants “Biblical Background for Healing Part 1” (Appendix C). As an introduction to the healing power of God available today, I shared my testimony of how I received my call into a healing ministry while attending Asbury Theological Seminary (ATS). I then introduced the participants to two books I read which awoke the gift of healing in my life by witnessing a miracle happen while I read the books. The books were written by Charles and Frances Hunter and were titled *Handbook for Healing* and *How to Heal the Sick*.

While reading *How to Heal the Sick*, the Hunters talked about growing out arms and legs to bring healing to many different pains and physical problems. They encouraged readers to put the book down; test their arms and legs for a difference in lengths; and then pray for them to grow out. So, I did just that. I tested my arms and found one shorter than the other. I prayed and felt it move.

After I shared this testimony, I had the participants to pair up and check each other's arms. If they noticed any difference, they prayed, and all who participated saw arms grow. I then asked if anyone had one leg longer than the other. One of the participants said she did. So, I asked for her and her husband to come to the front.

The wife sat in one chair facing her husband who was sitting in another chair. I then instructed the husband to hold his wife's feet in his hands so all could see the notable difference between the two legs. The husband then prayed for his wife's legs to be the same length out loud. He saw no change and prayed again. Once again, he saw no difference. I encouraged him to pray again. He prayed several more times with his volume decreasing each time to finally a faint whisper. I then noticed tears falling from his face. I felt Holy Spirit lead me to help him pray. So, I prayed for trauma to be healed in the wife's leg and then dismissed everyone back to their seat.

As everyone returned to their seats, I encouraged everyone to not lose faith when they don't see someone healed immediately. This was not the outcome I expected with the illustration. When I have previously done this exercise, everyone has seen the arms and legs grow immediately each time. With myself trying to discern what happened, we moved forward with the first session.

The focus of the first session was to teach the biblical foundation for healing. The participants were split into five different groups. Each group was then given a different passage of scripture to read and discuss among themselves. Following the individual group discussions, each group was given an opportunity to share what they read and discuss with the entire class. The passages given were Mk 1:21-28, Mk 1:29-31, Mk 1:32-34, Mk 1:40-45, and Mk 2:1-12.

All five passages were centered around deliverance and healing. The groups made the following observations:

- Mk 1:21-28 – Jesus was recognized as one with authority in his teaching and driving out demons with his words.
- Mk 1:29-31 – Mark records Jesus healing Peter’s mother-in-law by saying nothing but simply taking the mother-in-law by her hand and helping her out of the bed.
- Mk 1:32-34 – The sick and demon possessed were brought to Jesus, and he healed and delivered many while not letting the demons speak because they knew him.
- Mk 1:40-45 – The man healed demonstrated some amount of faith as he said, “If you choose...” Jesus met him in his faith.
- Mk 2:1-12 – Jesus healed a paralytic because of the faith of the four men who lowered him through the roof. It was not the faith of the sick man, but the faith of the four friends.

These passages set the stage for the discussion of the two main pericopes of the project—Is 61:1-4 and Matt 28:16-20. The Matthew passage was read with the focus on the authority of Jesus and his instruction to the disciples to teach everything he had commanded them to do. To have a better understanding of what Jesus commanded the disciples and present-day believers to do, we then read and discussed Mark 13:32-37, John 14:12-14, James 5:13-16, and Mark 16:14-18.

The second session was a continuation of biblical foundations for healing. In this session we focused on the OT passage Is 61:1-4 (Appendix D). We discovered the

anointed was Jesus, but the anointing had been given to believers as well. Therefore, believers are to go and bring healing and freedom to all who are bound regardless if it is physical, spiritual, mental, or emotional bondage and/or captivity.

The third session was focused on the theological foundation for healing with an emphasis on soteriology (Appendix E). To show how healing is a part of salvation, the connection between OT shalom and NT *sōzō* was established. This allowed the participants to see God has always intended for his people to be whole and complete in all areas—physical, spiritual, mental, and emotional. This afforded the opportunity for some participants to receive inner healing from past hurts and offenses.

After studying the biblical and theological foundations for healing, the fourth session addressed the origin of sickness (Appendix F). To know how to pray against sickness, it is imperative to understand its origin. Some of the reasons discussed were poor health choices, generational curses, words of death and destruction spoken, spiritual open doors from unforgiveness, hurt and/or rejection, and ultimately the author of all sickness—Satan. It was then noted that it took faith in Jesus as our healer to overcome all sickness regardless of where it began. The question then was asked, “What if they are not healed?” The manner in how to deal with this was discussed using suggestions from Randy Clark’s book *Ministry Team Training Manual*. The third question asked during the session was “How do we keep our healing?” It is imperative to share this information with those who have been through a time of prayer ministry for healing and/or deliverance.

In the fifth session, we talked about the spiritual gifts of knowledge and discernment and their much-needed usefulness while praying for the sick. I gave the

participants biblical references to these gifts as well as personal stories of how they have been used in my personal life and ministry.

The sixth session was titled “How Do I Pray for the Sick?” For this session, I used Randy Clark’s Five Step Prayer Model (Appendix G). After teaching the model, I demonstrated how to use the model with one of the participants who currently had pain at that time. I prayed for the person, and she was healed of the pain. The participant then prayed for another participant. This exercise allowed the participants to use what they had learned during the weekend encounter.

Following the sixth session, I led a service of impartation in which I shared with the participants the biblical basis and need for impartation. I then anointed each person, laid hands on them, and prayed a prayer of impartation for discernment, words of knowledge, and healing. We then entered a worship service that had been opened to the community where the participants were encouraged to operate in words of knowledge and pray for healing.

Two weeks later, the participants reconvened this time at Beech Fort Baptist Church in Gravel Switch, Kentucky, which is home to most of the participants. The plan was to worship and hear testimonies of what happened since the last time we met. However, the Gravel Switch participants had different plans, or I should say Holy Spirit had different plans. They had invited community members to come and hear me preach and receive prayer for various reasons. So, I share a word Holy Spirit gave me during worship followed by a time of prayer ministry. That night we witnessed physical and emotional healings. It was powerful and a great way to end the project.

One of the participants shared a testimony of healing that occurred during the weekend encounter. Earlier in this chapter, I mentioned about a husband who was praying for his wife's legs to be the same length. I learned during the weekend encounter that the husband had a hard time praying for his wife because they had recently suffered a miscarriage. This tragic event caused the husband to question his faith because he had been praying for the baby to live, and the baby did not. Therefore, he was struggling to pray for his wife. When I began helping him pray that night, I prayed for trauma to be healed in the wife's leg unaware what had happened. On the night we reconvened to share testimonies, the wife testified that the pain had left her leg. She had been involved in an accident leaving the doctors to insert a metal plate in her leg. She and her husband both stated that she experienced pain most of the time since the surgery. However, since the weekend encounter, she and her husband had gone on a four-mile hike, and she had no pain. They were giving God praise for the healing of the trauma in her leg.

Through each session I was amazed as I witnessed inner healing happen. Participants would ask questions that would lead into a discussion and then time of prayer for inner healing. Much healing happened in the couple who had a miscarriage. The participants and I ministered to the husband and wife and prayed for them to overcome the grief of losing their child. Isaiah 61:1-4 was truly lived out as people were set free from bondage and captivity.

Data

As noted earlier, the data for the qualitative research project was gathered through pre- and post-assessments, personal testimonies, interviews, and journal entries. The data was triangulated and used to determine the effectiveness of the project.

Demographics

I wanted to know which denominational backgrounds were represented in the weekend encounter. Knowing this information helped me in understanding the possible beginning point for the group. In other words, would conversations about healing and gifts of the spirit be foreign to the participants or could they possibly have a foundation for healing and spiritual gifts? According to the pre-assessment, thirteen of the participants classified their religious preference as non-denominational. One chose charismatic/third wave; another responded Pentecostal; one marked Christian; and one did not respond. Most all participants had a foundation that included spiritual gifts and healing to some degree. However, two of the thirteen who had a nondenominational background were new Christians having been saved for only a few months.

The participants were also asked how often they attended religious service, i.e. Sunday services, bible studies, revivals, etc. I asked this question to learn the level of activity of each participant in their local church or religious setting. Figure 2 reflects their responses.

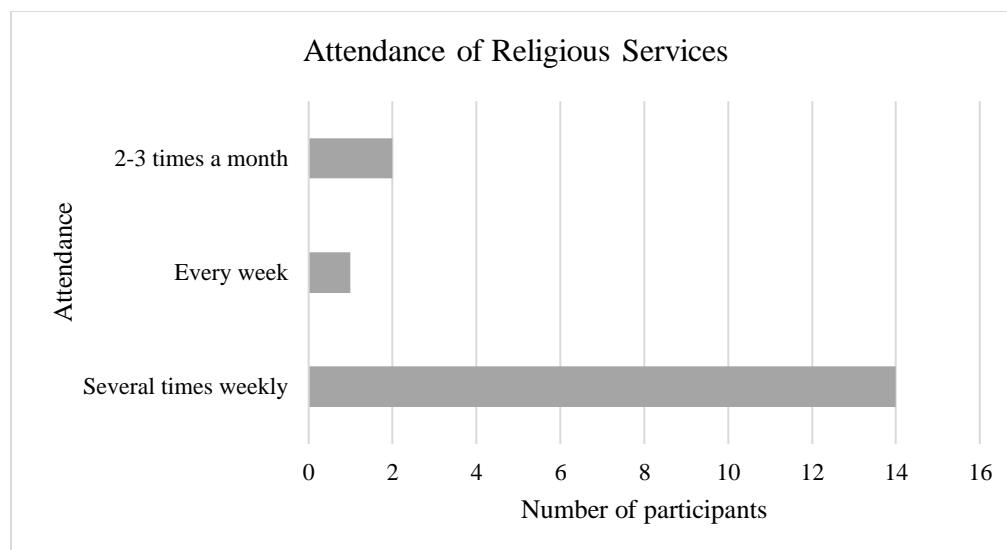


Figure 2. Participants attendance of religious services.

As one can see, most of the participants attend religious services weekly with fourteen attending several times a week. So “church” is not a new concept for them; therefore, there were several times that some of the participants questioned thoroughly what I taught because it contradicted what they had been taught for most of their lives. I welcomed the questions because it allowed us to discuss much more than I had planned. On the other hand, most of the information was new for the two newest believers. It was exciting watching them hear the information for the first time.

I also wanted to know the percentage of participants who are leaders in their church. Twelve of the seventeen hold some form of leadership position in their local church. This was exciting as part of the mission for TG is to train leaders in local churches. I realize many church leaders in our region will not attend a ministry school, seminary, or other academic settings to receive equipping because of various reasons; therefore, it is humbling and an honor to be able to equip the leaders of the churches in our region as well as the laity.

Wanting to know if the participants pray for others on a regular basis and in different places, I asked the participants several questions. The first question I asked was for each person to identify their type of employment. Figure 3 displays the seven different types of employment listed.

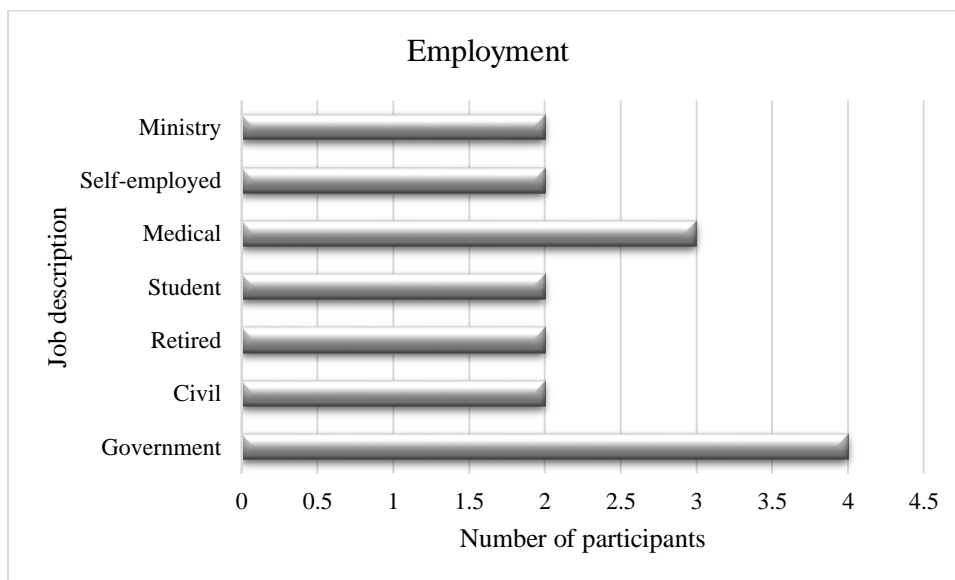


Figure 3. Seven different categories of employment for participants.

I then asked each participant if they had prayed with someone at their place of employment. Ten said yes; two replied no; three were not sure; and two (the two students who are homeschooled) did not reply.

If the participants had prayed with someone at work, I asked them to give an example and what happened after they prayed for the person at work. Participant one said she prayed for a person battling an addiction. It was a progressive healing, but the person was free two years later. Participant two who is a registered nurse wrote that she prayed with a patient for salvation, but the man died a few minutes after receiving salvation. Participant eleven prayed with a lady who was unable to take a deep breath for five

months, but after prayer she took deep breathes with no problem. Participant thirteen prayed for a lady's broken heart resulting in full healing of the emotional hurt. Participant seventeen, who owns a motorcycle repair shop, prayed with a man who was battling cancer. Several nights later the man went to a local vacation bible school, sought the pastor of the church, and was saved. Then a few days later he learned he was cancer free. I share this information because it shows there is a foundation of belief in healing for today present in most of the participants.

With 59% of the participants praying for others in their work place and seeing God move excites me as a Christian and as an equipper. It shows they recognize there is power in prayer or else they would not do it. As a matter of fact, 88% of all the participants pray with people on a regular basis.

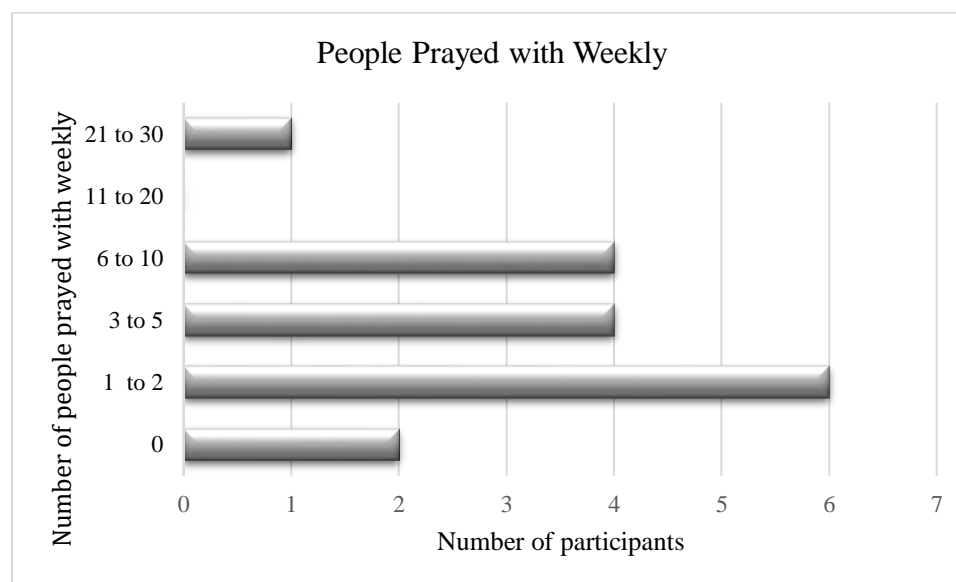


Figure 4. Number of people each participant prays with on a weekly basis.

Even though most of the participants have prayed for others prior to the weekend encounter, most have wrestled with some level of fear. I asked the participants on a scale

of one to ten with one being the lowest and ten the highest to rate their level of confidence in praying for others to be healed. The following chart displays the responses.

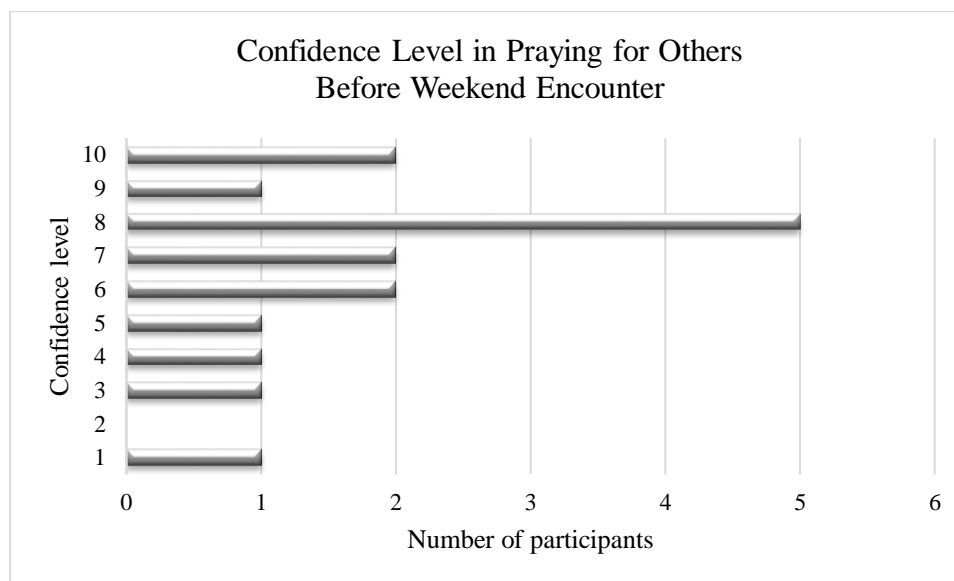


Figure 5. The confidence level in praying for others before the weekend encounter.

The average level of confidence was 67.5%. I then asked if they were afraid to pray aloud. Six said yes; eight responded no; and three marked yes and no. The next question asked them to explain the fear(s) they had. The responses included:

- fear of praying the wrong words
- fear that the prayer would give a false sense of hope and not help
- fear of not hearing Holy Spirit correctly while praying
- fear of speaking publicly.

This data sows the need for discipleship in helping Christians overcome fear when praying for others.

The participants were asked on the pre-assessment if physical healing was for everyone—Christian and non-Christian. The results are in the figure below.

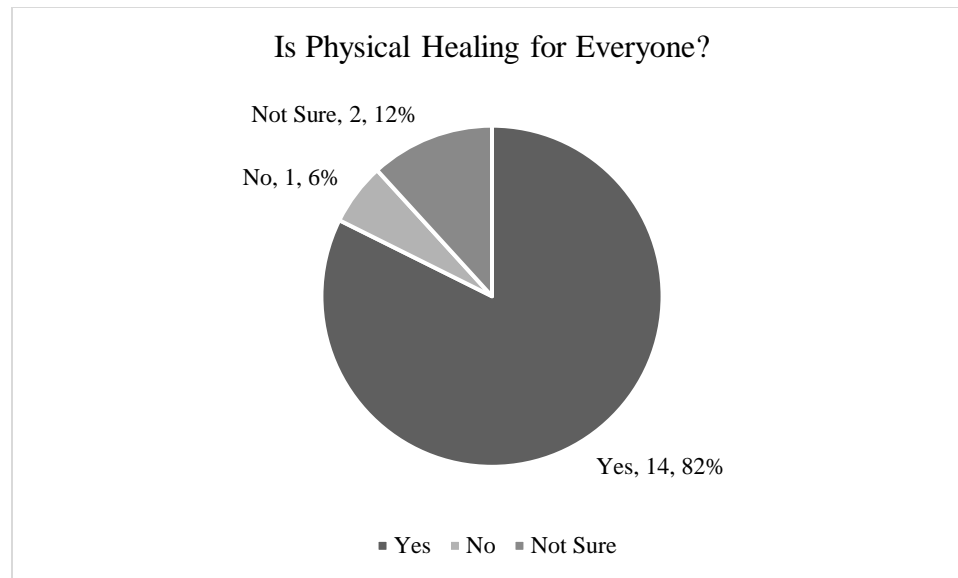


Figure 6. Participants' response to the question "Is physical healing for everyone—Christian and non-Christian?"

As seen in the results, 82% said yes. I then asked if any Christian could pray for others to be healed. The response was the same as the previous question. Fourteen responded yes; one replied no; and two were not for sure. Participants were then asked if salvation included physical healing. The group was more divided in this response. The following figure displays the participants responses.

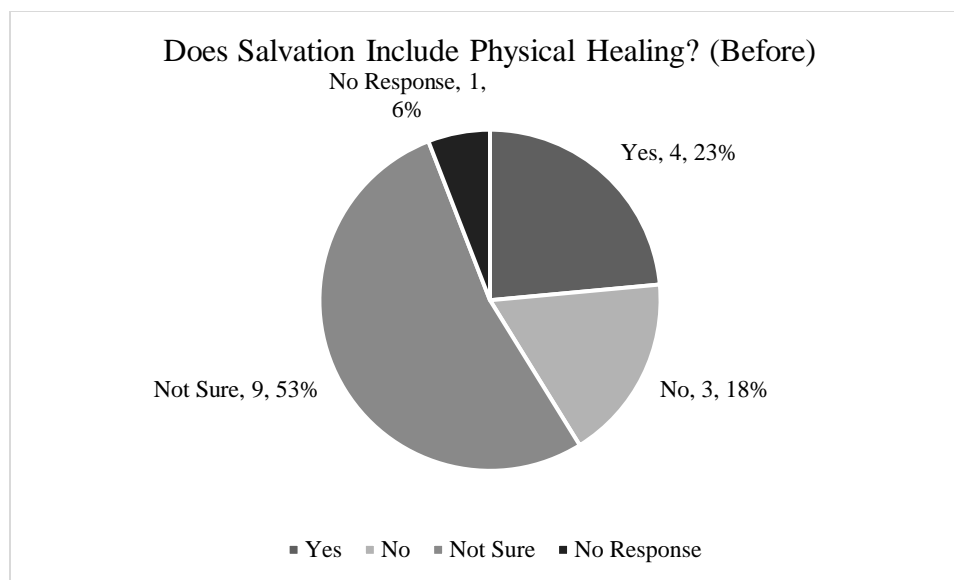


Figure 7. Participants' response to the question "Does salvation include physical healing?"

Four of the participants responded yes when asked if physical healing was part of salvation; one gave no response; three marked no; and nine said not sure. Over half of the participants were not sure if healing was included in the atonement. Once again, this data denotes the need for discipleship training in prayer and the promises that are found in the gift of salvation.

I asked the participants to share why they thought we should pray for the sick. The following were their pre-weekend responses:

- Participant one – "That they would be healed from sickness or whatever. I believe in ultimate healing for those who knew the Lord."
- Participant two – "That they can see the power of Jesus and learn to trust in him."
- Participant three – "So their faith in the Lord is restored or increased."

- Participant four – “Because it was sent for an example by Christ and is a part of faith.”
- Participant five – “The word says to.”
- Participant six – “To recover and tell others of their healing; to show the power of God in people’s lives.”
- Participant seven – “The sick are included in everyone and everyone deserves prayer. God will judge whether or not those prayers are answered, and for whom.”
- Participant eight – “Jesus told us to.”
- Participant ten – “Jesus and God explained in the Bible on earth as it is in heaven. Therefore, since there is no sickness in heaven I believe praying for the sick to be healed.”
- Participant eleven – “It is called for in the Bible, and God does not want us sick.”
- Participant twelve – “So that person can feel whole, and it’s what each person is supposed to experience. We are not to be sick because we were healed by his stripes.”
- Participant thirteen – “Because Jesus took the stripes for our healing. He wants us healed. Complete salvation includes healing.”
- Participant fourteen – “Everyone has the chance to be healed and not live in pain.”
- Participant fifteen – “For healing and comfort.”

- Participant sixteen – “So they feel the grace and love of Jesus and through that they can lead to salvation.”
- Participant seventeen – “Biblical.”

The participants offered great responses to the question, and as one reads them, one can see several themes for why we should pray for the sick emerge. For example, several noted that it is biblical, and Jesus instructed us to pray. Few felt it is a way to share the love and power of Jesus as well to build faith. One stated it gives a glimpse into heaven because there is no sickness in heaven. Another stated it was because it is a gift found in our salvation. All in all, the responses were good.

Post-Assessment Findings

One of the objectives for the project was for the participants to experience an increase in confidence while praying for others while during the weekend encounter and in the weeks to follow. To measure the level of confidence while praying for someone during the weekend encounter, I simply asked if they had the opportunity to pray with someone during the weekend. Nine said yes, and four said no. I then asked if they battled fear when praying with the person. Five responded yes, and seven responded no. Of those who responded to the question, 58% did not have fear while 42% battled with some degree of fear. In the pre-test, 53 % of the participants battled with some degree of fear while 47% did not. This showed a decrease in fear of 11%.

I then asked the participants if they had prayed for someone during the two weeks since we last met. On the pre-assessment, six responded with yes, and three chose no. Just as I asked on the pre-assessment, I asked for each participant to rate their level of

confidence while praying with others on a scale of one to ten with one being the lowest and ten the highest. Of those who responded, there was an average level of confidence of 91%. Using the assigned participant numbers, I was able to measure progress for each participant. Using that information, I was able to calculate the average level of confidence for those who responded to the question mentioned above. The participants' level of confidence according to the pre-assessment was 59%. This shows a 32% increase in the level of confidence while praying for others.

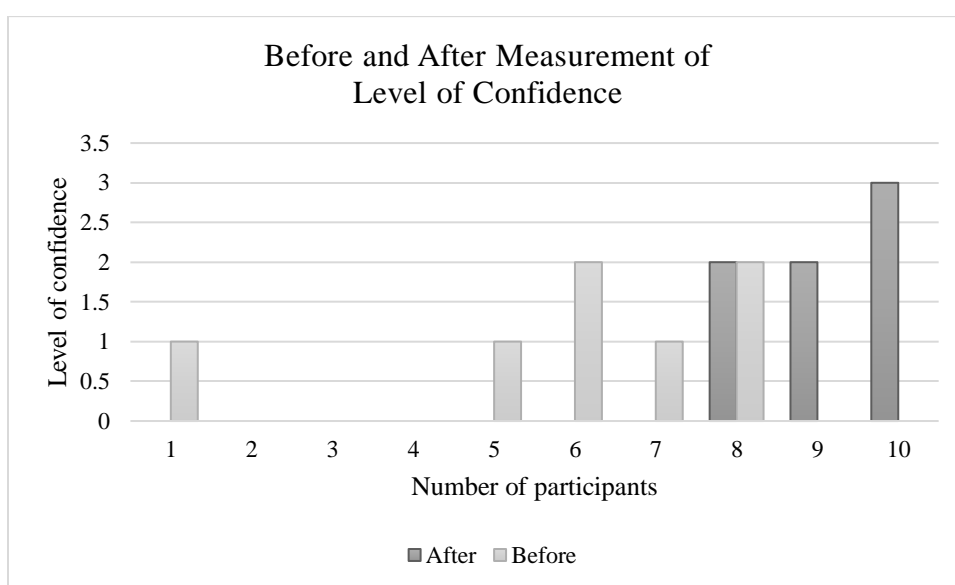


Figure 8. Level of confidence in praying for others increased 32%.

The data shows the confidence level for those who participated increased substantially over the two-week period following the weekend encounter. For those who were afforded an opportunity to pray for someone else, they gave the following as testimonies as to what happened.

- “I have prayed for several women from our women’s bible study each time they had something that I felt inside needed to be prayed for.”

- “Instantly healed of crippling arthritis in the right arm and shoulder.”
- “It was a man with a metal cage in his back. No healing seen at that moment.”
- “She overcame some fear.”
- “Prayed for them to be set free from fear and they were.”

One of the participants shared this with me from her journal.

JM sitting at my table at Emmaus formation had went and asked someone for an ibuprofen and they went around asking if anyone had ibuprofen. Then she came to our table and said she couldn't find any. I asked her if I could pray for her and she looked shocked that I asked but said yes and I asked her to stretch forth her hand. I held it and spoke to the pain to leave and asked if it was gone and she said it had some so I spoke and asked for more of the power of God and all the pain left. later I asked how her head was and she said headache was still gone. I also told her a lot of people went to the way the world speaks and ask for ibuprofen where all she needs to do is to rebuke it and ask her Lord to take the pain.

The participant has had the opportunity to pray with many since the weekend encounter to receive their healing. She notes in her journal of how some received prayers for healing while others did not because they believed God wanted them to have the illness and/or their healing would come when they entered heaven.

To measure if more healings would be witnessed as a result in the increase of the level of confidence in praying for others, I asked if any participant had seen someone healed within the seven days prior to the weekend encounter. There was a positive response of three. After collecting the data following the project, there was a minimum of eight healings that occurred during the weekend and for two weeks to follow. This shows an increase in the number of healings witnessed following the encounter. I believe the increase occurred because the participants, as noted above, experienced an increase in the level of confidence when praying for others.

As noted earlier in this chapter, I asked the participants three questions about praying for healing and its connection to salvation. When asked on the pre-assessment if physical healing was for everyone, Christian and non-Christian, 82% said yes. On the post-assessment, 100% who responded said yes. The same result was found on the pre- and post-assessment when asked if all Christians could pray for others to be healed. I then asked if salvation included physical healing. The figure below shows the findings.

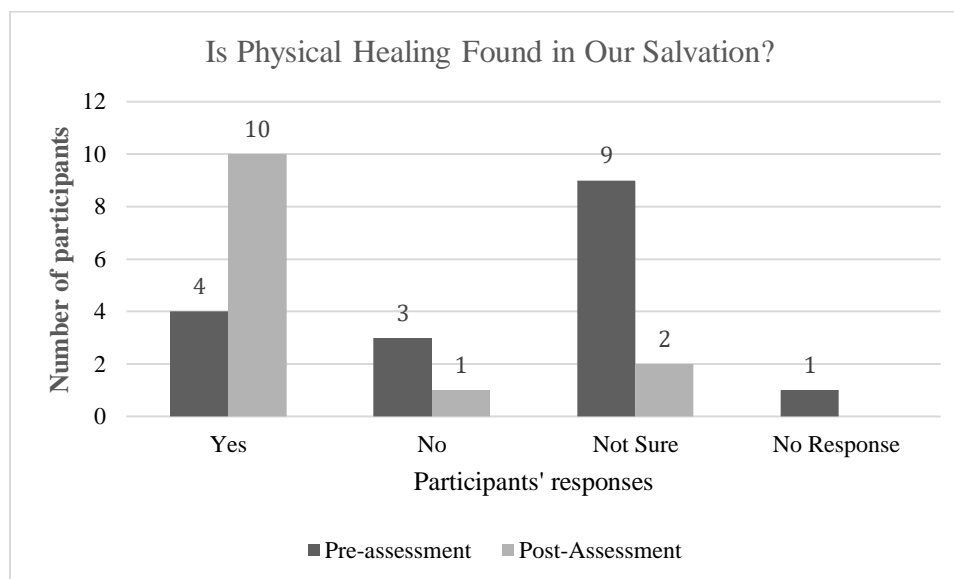


Figure 9. Participants' responses when asked if physical healing was a part of salvation.

One can see from the results above there was an increase in the understanding that healing is a part of salvation. There was a 53% increase in those who would say that physical healing is a part of salvation. This is imperative for understanding that healing is for us today. It is a part of God's gift through salvation for us. It is a declaration of his love for each of us.

The participants were asked if they had received a word of knowledge prior to the weekend encounter. The responses were split down the middle. One responded with

not sure; eight said yes; and eight said no. Two weeks later, of the twelve who responded if they had received a word of knowledge following the weekend encounter, five said yes. Even though I had hoped for a greater percentage of those who had received a word of knowledge, I celebrate that two of the five who received a word of knowledge had never received one prior, and they prayed for the person whom they received the word of knowledge.

I asked for testimonies of what happened when the five prayed for people whom they had received words of knowledge. One participant said the person rededicated their life to God. Another said, “God gave me knowledge of what she was holding on to. She received much healing and more joy since then.” “They received it well,” was the response of the third participant who reported a testimony from praying for someone after receiving a word of knowledge. The fact that the person received the word of knowledge well is a confidence builder for the person releasing the word of knowledge because when one takes that step, he or she is made very vulnerable. There have been times when I have received a word of knowledge and immediately begin wrestling with fear—fear that the person will not receive the word of knowledge and think I am not of God.

Conclusion

Two goals were set for this project, and both goals were met. The first goal was for the participants in the weekend encounter to experience an increase in their level of confidence when praying for healing in others. As noted earlier in this chapter, there was an increase in the overall average of the level of confidence in the participants. On the pre-assessment the level confidence of all participants responding was 67.5%, and on the

post-assessment the average was 91%. That reflects an increase of 23.5%. I then did an analysis of those who responded comparing their previous responses to their newest response. The increase was 32%. This excited me as I was comparing the data. Therefore, the first goal for my project was a success.

The second goal of my project was to measure the number of healings witnessed following the weekend encounter. For seven days prior to the weekend encounter, there were only three healings witnessed by all seventeen participants. When we reconvened two weeks later, there was a minimum of eight healings recorded by the twelve who responded. I believe this was the outcome because the participants had experienced an increase in their confidence level of praying for others. This is seen as a success as well.

I also celebrate that one person rededicated their life as a result of someone sharing a word of knowledge with that person. I praise God for him working through those who participated in the weekend encounter.

I have reflected upon the increases that occurred in the confidence level and witness of healings. I believe these happened as a result of the teachings, testimonies, experiences, and transformation of mind. As noted earlier in this chapter, the percentage of those who would say salvation includes physical healing increased 53%. That is a substantial increase, and I praise God for that. The percentage of participants who believe all Christians can pray for everyone—Christian and non-Christian—for healing increased to 100%. Once again, a substantial increase. These changes played an important role in the success of the project.

Now that I have completed the project, I am looking forward to teaching the material again as a part of TG. I am also hoping to be able to take the weekend encounter

to other ministries and train their leaders and laity. In order to help teach the curriculum, I would like to develop a workbook that would be used by participants.

My plans also include developing a manual and video series that could be used to teach small groups. I do not want to be the only one who can teach the material. I want to equip others who will then turn around and equip others. That is Isaiah 61:4 coming alive in our ministry. The great oak trees will go out to rebuild, restore, and renew the broken.

I would also like to develop a weekend encounter for youth in which I or others would teach youth how to pray for the sick. The youth in my church pray for the sick on a regular basis, and this needs to be a norm in all churches. Therefore, I will dedicate time to developing curriculum that is youth centered.

As I reflect upon the completed project, there are a couple things I would have done different. The first thing I would have done different was to encourage and instruct all participants how to journal. Journaling is a norm for my family, but I realize that is not true for all families. Therefore, more attention needs to be given to this area of the project in the future.

Opening the last session up to the community for worship and prayer was a last-minute decision. I wish I had made that known earlier to the community so there would have been more participation. For future events, I will try to let that piece of the project be known earlier.

I praise God for the opportunity I have been afforded to develop this project. I pray that lives will continue to be changed as this project continues to grow and be developed over time not for my glory but for the glory of God and his kingdom.

APPENDIX A
PRE-ASSESSMENT

“How to Pray for the Sick”

QUESTIONNAIRE 1

Answer each question honestly and to the best of your ability. Your name will not be associated with this questionnaire in any manner.

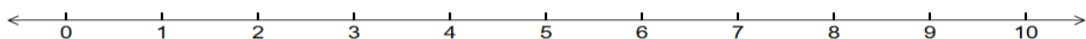
1. What is your gender?
 - a. Male
 - b. Female
2. Have you prayed for a person(s) to be healed of a physical injury or infirmity before this weekend encounter?
 - a. Yes
 - b. No
3. If you answered yes to question 2, was the person(s) healed?
 - a. Yes
 - b. No
 - c. Not sure
4. If you answered yes to question 2, did you pray for the person during a church service or religious event?
 - a. Yes
 - b. No. If no, what was the location? _____
5. For whom do/did you work? _____
6. What kind of business or industry was the work listed in question 5?

7. Have you prayed with someone at the work place you listed in question 5?
 - a. Yes
 - b. No
8. If you answered yes to question 7, please give an example and what happened after you prayed for the person.

9. How many times do you verbally pray with people each week?

- a. 0
- b. 1-2
- c. 3-5
- d. 6-10
- e. 11-20
- f. 21-30

10. On a scale of 1 to 10 with 1 being the lowest and 10 the highest, how would you rate your confidence in praying for others to be healed? Please indicate by circling a number on the number line.



No Confidence

Great Confidence

11. Do you battle with fear when praying for others aloud?

- a. Yes
- b. No

12. If you answered yes to question 11, please explain.

13. Have you ever attended a workshop, conference, teaching, etc. on how to pray for the sick?

- a. Yes
- b. No

14. Is physical healing for everyone--Christians and non-Christians?

- a. Yes
- b. No

15. Can any Christian pray for others to be healed?

- a. Yes
- b. No

16. Does salvation include physical healing?

- a. Yes
- b. No
- c. Not Sure

17. Why do you think we should pray for the sick?

18. Have you ever received a word of knowledge for someone else concerning a physical healing?
- a. Yes
 - b. No
19. If you answered yes to question 18, did you pray for the person?
- a. Yes
 - b. No
20. If you answered yes to question 19, was the person healed?
- a. Yes
 - b. No
21. What is your religious preference?
- a. Catholic
 - b. Baptist
 - c. Episcopalian
 - d. Lutheran
 - e. Methodist
 - f. Presbyterian
 - g. Other (*Specify*) _____
 - h. Nondenominational
22. How often do you attend religious services?
- a. Never
 - b. About once or twice a year
 - c. Several times a year
 - d. About once a month
 - e. 2-3 times a month
 - f. Nearly every week
 - g. Every week
 - h. Several times a week
23. Do you currently hold a position of leadership in the church you attend?
- a. Yes. What position? _____
 - b. No
24. In the church you currently attend, does people other than the pastor minister at the altar?
- a. Yes
 - b. No
25. If you answered yes to question 23, do you help minister at the altar in your church on a regular basis?
- a. Yes
 - b. No
26. Have you ever led someone to receive salvation?
- a. Yes
 - b. No

27. Have you ever received impartation for the gift of healing?
- a. Yes
 - b. No
28. Have you witnessed someone healed while you were praying for them within the past 7 days?
- a. Yes
 - b. No

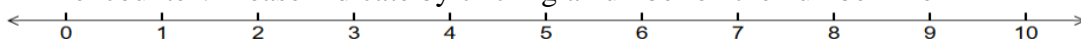
APPENDIX B
POST-ASSESSMENT

“How to Pray for the Sick”

QUESTIONNAIRE 2

Answer each question honestly and to the best of your ability. Your name will not be associated with this questionnaire in any manner.

1. On a scale of 1 to 10 with 1 being the lowest and 10 the highest, how would you rate your confidence in praying for others to be healed after the weekend encounter? Please indicate by circling a number on the number line.



No Confidence

Great Confidence

2. Did you have the opportunity to pray with someone during the weekend encounter?
- a. Yes
 - b. No
3. Did you battle with fear when praying with the person?
- a. Yes
 - b. No
4. If you answered yes to question 3, please explain.

5. What happened when you prayed for the person?

6. Have you received a word of knowledge for someone since the weekend encounter?
- a. Yes
 - b. No

7. If you answered yes to question 6, did you pray for the person?

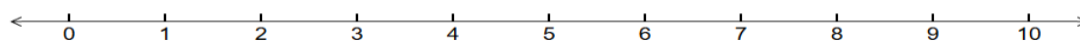
- a. Yes
- b. No

8. What happened when you prayed for the person?

9. Have you had the opportunity to pray for someone since the weekend encounter?

- a. Yes
- b. No

10. If you answered "Yes" to question 9, how would you rate your confidence while praying for the person(s) with 1 being the lowest and 10 the highest?



No Confidence

Great Confidence

11. If you prayed for someone since the weekend encounter, please explain what happened?

12. Is physical healing for everyone--Christians and non-Christians?

- a. Yes
- b. No

13. Can any Christian pray for others to be healed?

- a. Yes
- b. No

14. Does salvation include physical healing?

- a. Yes
- b. No
- c. Not Sure

15. Why do you think we should pray for the sick?

16. Did you ever receive a word of knowledge for someone this weekend?

- a. Yes
- b. No

17. If you answered yes to question 18, did you pray for the person?

- a. Yes
- b. No

18. What happened when you prayed for the person?

APPENDIX C
SESSION ONE OUTLINE

Session One: Biblical Foundation Part 1

New Testament Passage – Matthew 28:16-20

- I. Authority
 - A. Adam and Eve relinquished authority to Satan
 - B. Jesus given authority back
 - 1. Exousia – permission, authority
 - 2. 1 John 3:8 – Jesus came to destroy work of the devil
- II. Teach all that was commanded
 - A. What did he teach and command disciples to do?
 - 1. Matthew 10:1
 - 2. Mark 3:13-15
 - 3. Luke 9:1-6
 - B. Given power and authority
 - 1. Dunamis – miraculous power
 - 2. Authority – exousia
- III. Disciples were not only ones sent out to do this
 - A. Luke 10:1-9 – seventy sent out to heal
 - B. Kingdom of heaven has come near to you
- IV. What about us?
 - A. Mark 13:32-37 – servants given authority
 - B. John 14:12-14 – greater things shall you do
 - C. James 5:13-16 – healing is still for today
 - D. Mark 16:14-18 – signs that shall follow believers

APPENDIX D
SESSION TWO OUTLINE

Session Two: Biblical Foundation Part 2

Old Testament Passage – Isaiah 61:1-4

- I. Anointed
 - A. Inanimate Objects
 - 1. Genesis 28:18
 - 2. Exodus 40:9-11
 - B. People
 - 1. 1 Kings 19:16
 - 2. Exodus 40:12-15
 - 3. 1 Chronicles 11:3
 - 4. 1 Kings 1:39
 - 5. Isaiah 45:1
 - C. 1 Samuel 16:13 – example of what happened when anointed
- II. Revelation of the anointed
 - A. masah – Hebrew word for anointed
 - B. msh – root word for anointed and Messiah
 - C. Messiah – Anointed One
 - D. Luke 4:18-19
- III. We are anointed to do the work of the Anointed One
 - A. John 14:12
 - B. Jesus healed; we are to do the same

APPENDIX E
SESSION THREE OUTLINE

Session Three: Theological View of Healing

- I. Theology – Study of God
- II. Healing in Old Testament
 - A. Exodus 15:26 – God declares himself as healer
 - B. God Healed before this
 - 1. Genesis 20:7, 17
 - 2. Numbers 12
 - 3. Psalm 103:2-3
 - 4. Proverbs 12:8
 - a) Shalom – healing of the physical, spiritual, mental, and emotional needs
 - b) Wholeness, completeness, peace
- III. New Testament
 - A. Matthew 9:35 – Three parts to Jesus ministry
 - B. Salvation
 - 1. Romans 10:19
 - 2. Sozo – to save
 - a) soteria – salvation
 - b) rescue, deliverance, salvation, well-being, health
 - c) Luke 17:19 – faith has made you well (sozo)
- IV. Healing and the atonement
 - A. Isaiah 53:4-5
 - B. 1 Peter 2:24
 - C. The Hebrew people did not separate the physical, spiritual, and emotional parts of people. It is the whole person and Jesus came to set the whole person free.
 - D. Matthew 8:16-17

APPENDIX F

SESSION FOUR OUTLINE

Session Four: Where Does Sickness Come From?

- I. Where does sickness come from?
 - A. Not taking care of our selves
 1. 1 Corinthians 6:19-20
 2. Stress, drugs, alcohol, food, etc.
 - B. Generational Curses
 - C. Words of death and destruction – Proverbs 18:21
 - D. Open doors
 1. Unforgiveness
 2. Hurt/rejection
 3. 1 Corinthians 11:27-30
 - E. The devil
- II. It takes faith to be healed
 - A. Jesus is still healing today
 - B. Faith of one getting healed – Mark 5:25-34
 - C. Faith of one praying – Mark 2:1-5
 - D. Faith in Jesus not in healing – Matthew 12:38-39
- III. What if they are not healed?
 - A. Do not make them feel unworthy or their faith is not there.
 - B. It might take time.
 - C. Ask Holy Spirit what to do next.
 - D. Hindrances to healing:
 1. Unforgiveness
 2. Resentment, anger, bitterness
 3. Curse
 4. Generational curses
 5. Past involvement in the occult
 6. Lack of desire for healing
 7. Involvement with secret societies
 8. Fear
 9. Guilt
 10. Disobedience
 11. Ungodly soul ties
 12. Belief that God imposed the illness to develop the sick person's character
 13. Sin
 14. Presence of a spirit of illness or affliction
- IV. How do we keep our healing?
 - A. Don't let fear come in.
 - B. Don't speak curses.

Adapted from Randy Clark's *Ministry Team Training Manual*, 91-97.

APPENDIX G
SESSION SIX OUTLINE

Session Five: Five Step Prayer Model

- I. The Interview
- II. Prayer Selection
 - A. Petition – “Father, in the name of Jesus I ask you to restore sight to his eyes.”
 - B. Command – “In the name of Jesus, I command this tumor to shrivel up and dissolve.”
 - 1. We are not commanding God, Jesus, or Holy Spirit
 - 2. Commanding prayers are used when:
 - a) When there has been a word of knowledge or some other indication that God wants to heal at that very moment
 - b) When petition prayers have been used and nothing has happened
 - c) When casting out an afflicting spirit or any other spirit
 - d) When a curse or vow is broken
 - e) Led by Holy Spirit
- III. Prayer Ministry
 - A. Attitude of receiving
 - B. Forgiveness of others
 - C. Repentance of one’s own wrong conduct
 - D. Stop and ask questions along the way
 - E. Be persistent
 - F. Your manner
 - 1. Pray silently in Spirit
 - 2. Pray with eyes open
 - 3. Don’t have to shout
- IV. Stop and Re-Interview
- V. Post-Prayer Suggestions
- VI. Love, Love, Love

Adapted from Randy Clark’s *Ministry Team Training Manual*, 53-72.

BIBLIOGRAPHY

- “A Select Library of Nicene and Post-Nicene Fathers of the Christian Church: Second Series - 7 by Edward Hamilton Gifford, St. Cyril of Jerusalem, St. Gregory Nazianzen. 123294676 | Online Research Library: Questia.” Accessed April 17, 2017. <https://www.questia.com/read/123294676/a-select-library-of-nicene-and-post-nicene-fathers>.
- “About the Lake.” *Lake Cumberland*, n.d. Accessed December 15, 2015. <http://www.lakecumberland.com/lake-information/about-the-lake/>.
- “Adair County QuickFacts from the US Census Bureau.” Accessed December 15, 2015. <http://quickfacts.census.gov/qfd/states/21/21001.html>.
- Alexander, Kimberly Ervin. “‘How Wide Thy Healing Streams Are Spread:’ Constructing a Wesleyan Pentecostal Model of Healing for the Twenty-First Century” 59, no. 1–2 (2004): 63–76.
- Aquinas, Thomas. *Summa Theologica*. Translated by Fathers of the English Dominican Province. Vol. 1. Cincinnati, OH: Benziger Brothers, Inc., 1947.
- Arn, Win, and Charles Arn. *The Master’s Plan for Making Disciples*. 2nd ed. Grand Rapids, MI: Baker Books, 1998.
- Augustine. *The City of God*. Hendrickson Publishers, 2008.
- Belcher, John R., and Steven Michael Hall. “Healing and Psychotherapy: The Pentecostal Tradition.” *Pastoral Psychology* 50, no. 2 (November 2001): 63–75.
- Bokovay, W Kelly. “The Relationship of Physical Healing to the Atonement.” *Didaskalia (Otterburne, Man.)* 3, no. 1 (October 1991): 24–39.
- Boles, John B. *The Great Revival: Beginnings of the Bible Belt*. University Press of Kentucky, 2015.
- Brown, Francis, Samuel Rolles Driver, and Charles Augustus Briggs. *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press, 1977.
- Brown, Michael L. *Israel’s Divine Healer*. Grand Rapids, MI: Zondervan Publishing House, 1995.

- Bustamante, Roberto E. "The Spirit-Christological Configuration of the Public Ministry." *Concordia Theological Quarterly* 80, no. 1–2 (January 2016): 81–100.
- Buttrick, Emory Stevens. *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia*. Vol. 1. 4 vols. Nashville, TN: Abingdon Press, 1962.
- "By This They Will Know: Discipleship Principles to Transform the Church - Viewcontent.cgi," n.d. Accessed May 11, 2016.
<http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1631&context=documental>.
- Byrley, Chris. "Discipleship." ed. Douglas Mangum et al. *Lexham Theological Wordbook*, Lexham Bible Reference Series. Bellingham, WA: Lexham Press, 2014.
- Calvin, John. *Institutes of the Christian Religion*. Translated by John Allen. Vol. 2. Philadelphia, PA: Presbyterian Board of Christian Education, 1936.
- "Campbellsville University." *Cappex.com*. Accessed December 15, 2015.
<http://www.cappex.com/colleges/Campbellsville-University/>.
- "Campbellsville University Receives \$150,000 from the Eula Mae and John Baugh Foundation." *Cu*. Accessed December 15, 2015.
<http://www.campbellsville.edu/campbellsville-university-receives-150000-from-the-eula-mae-and-john-baugh-foundation>.
- Carpenter, Eugene E., and Philip W. Comfort. *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained*. Nashville, TN: Broadman & Holman Publishers, 2000.
- "Casey County QuickFacts from the US Census Bureau." Accessed December 15, 2015.
<http://quickfacts.census.gov/qfd/states/21/21045.html?cssp=SERP>.
- "Character of a Methodist - Character-of-a-Methodist.pdf," n.d. Accessed May 12, 2016.
<http://jim.reuteler.org/methodist-way-2/character-of-a-methodist.pdf>.
- Chilcote, Paul Wesley. *Wesley Speaks on Christian Vocation*. Eugene, OR: Wipf and Stock Publishers, 2001.
- Cho, Chongnahm (John). "The Impact of John Wesley's Ministry and Theology on the Korean Church: A Model for Church Renewal." In *The Global Impact of the Wesleyan Traditions and Their Related Movements*, edited by Charles Yrigoyen, Jr. *Pietist and Wesleyan Studies* 14. Lanham, MD: The Scarecrow Press, Inc., 2002.
- Clark, Randy. *The Biblical Guide to Deliverance*. Lake Mary, FL: Charisma House, 2015.

- . *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today*. Shippensburg, PA: Destiny Image, 2015.
- . *Ministry Team Training Manual*. 7th ed. Mechanicsburg, PA: Apostolic Network of Global Awakening, 2012.
- . *There is More: The Secret to Experiencing God's Power to Change Your Life*. Ada, MI: Chosen Books, 2013.
- “CM Directory of Churches.” Accessed December 15, 2015.
<http://columbiamagazine.com/index.php?sid=13946>.
- Coleman, Robert, and David Gyertson, eds. *One Divine Moment: The Account of the Asbury Revival of 1970*. First Fruit Press, 2013. Accessed March 30, 2016.
<http://place.asburyseminary.edu/firstfruitsheritagematerial/67>.
- Cotton, Roger. “Anointing in the Old Testament.” Accessed April 7, 2016.
https://www.agts.edu/faculty/faculty_publications/articles/cotton_anointing.pdf.
- Creighton, Mandell. *Persecution and Tolerance: Being the Hulsean Lectures Preached Before the University of Cambridge in 1893-4*. Longmans, Green, 1906.
- “Definition of REVIVE.” Merriam-Webster. Accessed March 30, 2016.
<http://www.merriam-webster.com/dictionary/revive>.
- Dignard, Martin L. “God’s Faithful Freedom: Healing as an Outflow of God’s Presence.” *Journal of Pentecostal Theology* 23 (2014): 68–84.
- Duke, James O. “[Cane Ridge, America’s Pentecost, by Paul K Conkin, 1990. Cane Ridge in Context, Perspectives on Barton W Stone and the Revival, Ed by Anthony L Dunnivant, 1992, Review Essay].” *Mid-Stream* 32, no. 3 (July 1993): 103–105.
- Edwards, James. “The Authority of Jesus in the Gospel of Mark.” *Journal of the Evangelical Theological Society* 37, no. 2 (1994): 217–233.
- Elwell, Walter A., and Barry J. Beitzel. “Salvation.” *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.
- “Eusebius of Caesarea: Praeparatio Evangelica (Preparation for the Gospel). Tr. E.H. Gifford (1903) -- Book 1.” Accessed April 10, 2017.
http://www.tertullian.org/fathers/eusebius_pe_01_book1.htm.
- Ferrance, Eileen. “https://www.brown.edu/academics/education-Alliance/sites/brown.edu.academics.education-Alliance/files/publications/act_research.pdf. - Google Search.” Accessed May 14, 2018.
https://www.google.com/search?biw=1252&bih=578&ei=iPb4Wov1IrKZ_Qbgi4

OgCQ&q=https%3A%2F%2Fwww.brown.edu%2Facademics%2Feducation-alliance%2Fsites%2Fbrown.edu.academics.education-alliance%2Ffiles%2Fpublications%2Fact_research.pdf.&oq=https%3A%2F%2Fwww.brown.edu%2Facademics%2Feducation-alliance%2Fsites%2Fbrown.edu.academics.education-alliance%2Ffiles%2Fpublications%2Fact_research.pdf.&gs_l=psy-ab.3...44010.67542.0.68510.160.27.0.0.0.0.158.354.1j2.4.0....0...1.1.64.psy-ab..158.2.366.6..0j35i39k1.208.2NZUG2r1PDk.

Garlow, James. *Partners in Ministry: Laity and Pastors Working Together*. Kansas City, MO: Beacon Hill Press, 1982.

Gordon L. Heath. *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity*. Toronto: Clements Publishing, 2008.

Graham, L. K. "Healing." *Dictionary of Pastoral Care and Counseling*. Nashville, TN: Abingdon Press, 1990.

"Green River History." *Kentucky State Parks*. Accessed December 15, 2015.
<http://parks.ky.gov/parks/recreationparks/green-river/history.aspx>.

Hart, Father Richard. "Preaching and Healing" (n.d.).

Hasel, Gerhard F. "Health and Healing in the Old Testament." *Andrews University Seminary Studies* 21, no. Autumn 1983 (1983): 191–202.

Heath, Gordon L. *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity*. Toronto: Clements Publishing, 2008.

Heiser, Michael S., and Vincent M. Setterholm. *Glossary of Morpho-Syntactic Database Terminology*. Lexham Press, 2013.

Helm, Paul. "Disciple." *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.

Henderson, D. Michael. *A Model for Making Disciples: John Wesley's Class Meeting*. Napanee, IN: Evangel Publishing House, 1997.

Hiatt, Jeffrey. *Salvation as Healing: John Wesley's Missional Theology*, n.d. Accessed March 28, 2017.
<http://place.asburyseminary.edu.ezproxy.asburyseminary.edu/ecommonsatsdissertations/310/>.

Holladay, William Lee, and Ludwig Köhler. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: Brill, 2000.

Hunter, Charles and Frances Hunter. *Handbook for Healing*. New Kensington, PA: Whitaker House, 1987.

- Hunter III, George G. *To Spread the Power: Church Growth in the Wesleyan Spirit*. Nashville, TN: Abingdon Press, 1987.
- Hyatt, Eddie L. *2000 Years of Charismatic Christianity*. Lake Mary, FL: Charisma House, 2002.
- Irvin, Dale T., and Scott W. Sunquist. *History of the World Christian Movement*. 2nd ed. Maryknoll, NY: Orbis Books, 2003.
- Jamieson, Robert, A. R. Fausset, and David Brown. *Commentary Critical and Explanatory on the Whole Bible*. Vol. 2. Oak Harbor, WA: Logos Research Systems, Inc., 1997.
- . *Commentary Critical and Explanatory on the Whole Bible*. Vol. 2. Oak Harbor, WA: Logos Research Systems, Inc., 1997.
- “John Wesley’s Question: ‘How Is Your Doing?,’” n.d. Accessed May 11, 2016. <http://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1006&context=asburyjournal>.
- Johnson, Bill and Randy Clark. *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick*. Ada, MI: Chosen Books, 2011.
- “JOURNAL - FROM OCTOBER 14, 1735, TO FEBRUARY 1, 1737-8.” Accessed February 5, 2018. http://www.godrules.net/library/wesley/274wesley_a4.htm.
- Keener, Craig S. *Miracles: The Credibility of the New Testament Accounts*. Grand Rapids, MI: Baker Academic, 2011.
- King, Booker, and Ismalil Jatoi. “The Mobile Army Surgical Hospital (MASH): A Military and Surgical Legacy.” *Journal of the National Medical Association* 97, no. 5 (May 2005): 648–656.
- Kittel, Gerhard, Gerhard Friedrich, and Geoffrey William Bromiley. *Theological Dictionary of the New Testament*. Grand Rapids, MI: W.B. Eerdmans, 1985.
- Knight III, Henry H. “God’s Faithfulness and God’s Freedom: A Comparison of Contemporary Theologies of Healing.” *Journal of Pentecostal Theology* 2 (1993): 65–89.
- Kuyper, Abraham. *The Work of the Holy Spirit*. Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1946. Accessed May 29, 2017. <https://www.google.com/#q=abraham+kuyper+the+work+of+the+holy+spirit+pdf>.
- Ladd, George. *A Theology of the New Testament*. 2nd ed. Grand Rapids, MI: Eerdmans, 1993.

- Lange, John Peter, Philip Schaff, Carl Wilhelm Eduard Nägelsbach, Samuel T. Lowrie, and Dunlop Moore. *A Commentary on the Holy Scriptures: Isaiah*. Bellingham, WA: Logos Bible Software, 2008.
- LaSor, William Sanford, David Allan Hubbard, and Frederic Wm. Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. 2nd ed. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1996.
- Lederle, Henry I. *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century*. Tulsa, OK: Word & Spirit Press, 2010.
- Lewis, C. S. "A Quote from An Experiment in Criticism." *Goodreads*. Accessed May 13, 2016. <http://www.goodreads.com/quotes/173073-the-man-who-is-contented-to-be-only-himself-and>.
- "Lindsey Wilson College." *Cappex.com*. Accessed December 15, 2015. <http://www.cappex.com/colleges/Lindsey-Wilson-College/>.
- MacArthur, John. *Charismatic Chaos*. Grand Rapids, MI: Zondervan Publishing House, 1992.
- MacNutt, Francis. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids, MI: Chosen, 2009.
- Maddox, Randy. "Wesley's Prescription for Making Disciples of Jesus Christ: Insights for the 21st Century Church," n.d. Accessed August 14, 2018. https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/faculty-maddox/22_Wesleys_Prescription_Duke.pdf.
- Mangum, Douglas, Derek R. Brown, Rachel Klippenstein, and Rebekah Hurst, eds. *Lexham Theological Wordbook*. Lexham Bible Reference Series. Bellingham, WA: Lexham Press, 2014.
- Mason, Steven D. "Getting a 'Handle' On Holistic Christian Mission: The Contribution of Isaiah 61 As a Discrete Old Testament Voice." *Missiology* 40, no. 3 (July 2012): 295–313.
- Matthaei, Sondra Higgins. *Making Disciples: Faith Formation in the Wesleyan Tradition*. Nashville, TN: Abingdon Press, 2000.
- McGuckin, John Anthony. *St. Gregory of Nazianzus: An Intellectual Biography*. St Vladimir's Seminary Press, 2001.
- Norwood, Frederick A. *The Story of American Methodism*. Nashville, TN: Abingdon Press, 1974.
- Morris, Leon. "The Atonement in John's Gospel." *Criswell Theological Review* 3 (September 1988): 49–64.

- Norwood, Frederick A. *The Story of American Methodism*. Nashville, TN: Abingdon Press, 1974.
- Oden, Thomas C. *Life in the Spirit*. Vol. 3. 3 vols. San Francisco, CA: HarperSanFrancisco, 1992.
- . *The Living God*. Vol. 1. 3 vols. San Francisco, CA: HarperSanFrancisco, 1987.
- . *The Word of Life*. Vol. 2. 3 vols. San Francisco, CA: HarperSanFrancisco, 1989.
- Oswalt, John. *The NIV Application Commentary: Isaiah*. Grand Rapids, MI: Zondervan Publishing House, 2003.
- Pagel, Ron P. *A Healing Journey*. Xulon Press, 2010.
- Peters, George. *A Theology of Church Growth*. Grand Rapids, MI: Zondervan Publishing House, 1981.
- “Population Estimates, July 1, 2015, (V2015).” Accessed January 30, 2017.
[//www.census.gov/quickfacts/table/PST045215/21217](http://www.census.gov/quickfacts/table/PST045215/21217).
- Price, Charles S. *The Real Faith*. Second edition. Original Pentecostal Classics. Wichita, KS: EM Publications, 2008.
- Roberts, Alexander, and Sir James Donaldson, eds. *The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A. W. B. Eerdmans Publishing Company*, 1896.
- “Russell County QuickFacts from the US Census Bureau.” Accessed December 15, 2015.
<http://quickfacts.census.gov/qfd/states/21/21207.html>.
- Ruthven, John. *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*. 2nd ed. Tulsa, OK: Word & Spirit Press, 2011.
- . *What’s Wrong with Protestant Theology? Tradition vs. Biblical Emphasis*. Tulsa, OK: Word & Spirit Press, 2013.
- Sawvelle, Bob. *A Case for Healing Today: A Biblical, Historical and Theological View of Christian Healing*. CreateSpace Independent Publishing Platform, 2015.
- . *Receive Your Miracle Now: A Case for Healing Today*. New Kensington, PA: Whitaker House, 2017.
- Schmidt, Leigh Eric. “‘A Practical Remembrance’: Cane Ridge in Historical Memory.” *Discipliana* 61, no. 2 (January 1, 2001): 35–48.
- Schwarz, Ted. *Healing in the Name of God: Faith or Fraud?* Grand Rapids, MI: Zondervan Publishing House, 1993.

- Scott, James, and Molly Scott. *Restoring the Wesleyan Class-Meeting*. Dallas, TX: Provident Publishing, 2008.
- “Sermon 141 - On the Holy Spirit - General Board of Global Ministries.” Accessed February 5, 2018. <http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/Sermon-141-On-the-Holy-Spirit>.
- “Sermons of John Wesley - Sermon 89.” Accessed May 11, 2016. <http://www.godrules.net/library/wsermons/wsermons89.htm>.
- Sheets, Dutch, and Chuck Pierce. *Releasing The Prophetic Destiny Of A Nation: Discovering How Your Future Can Be Greater Than Your Past*. Destiny Image Publishers, 2011.
- Snyder, Howard A. “Spirit and Form in Wesley’s Theology: A Response to Keefer’s ‘John Wesley: Disciple of Early Christianity.’” *Wesleyan Theological Journal* 19, no. 1 (1984): 33–35.
- Steinbron, Melvin. *The Lay Driven Church: How to Empower the People in Your Church to Share the Tasks of Ministry*. Eugene, OR: Wipf and Stock Publishers, 1997.
- Strong, James. *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible*. Bellingham, WA: Logos Bible Software, 2009.
- Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*. Oak Harbor: Logos Research Systems, Inc., 1997.
- Sweet, Leonard. *The Greatest Story Never Told: Revive Us Again*. Abingdon Press, 2012.
- Tappert, Theodore Gerhardt, ed. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Minneapolis, MN: Fortress Press, 1959.
- “Taylor County QuickFacts from the US Census Bureau.” Accessed December 15, 2015. <http://quickfacts.census.gov/qfd/states/21/21217.html?cssp=SERP>.
- Torrey, R. A. *Divine Healing*. Grand Rapids, MI: Barker Book House, 1974.
- “The Transforming Impact of True Discipleship,” n.d. Accessed May 11, 2016. http://www.cslewisinstitute.org/webfm_send/886.
- Tuttle, Jr., Robert G. “John Wesley and the Gifts of the Holy Spirit.” Accessed March 28, 2017. <https://ucmpage.org/articles/rtuttle1.html>.
- Tyerman, L. *The Life and Times of the Rev. John Wesley*. Vol. 1. London: Hodder and Stoughton, 1870.

- . *The Life and Times of the Rev. John Wesley*. 3rd ed. Vol. 12. London: Hodder and Stoughton, 1876.
- Warfield, Benjamin Breckinridge. *Counterfeit Miracles*. C. Scribner's, 1918.
- Warner, Lacey. "Making Disciples in the Wesleyan Tradition: Practicing the Means of Grace." *Quarterly Review* 23, no. 2 (2003).
- Watson, David. *The Early Methodist Class Meeting*. Nashville, TN: Discipleship Resources, 1985.
- Webster, Robert. *Methodism and the Miraculous: John Wesley's Idea of the Supernatural and the Identification of Methodists in the Eighteenth Century*. Lexington, KY: Emeth Press, 2013.
- "The Wesley Center Online: The Life of John Wesley by John Telford - Chapter 2." Accessed May 15, 2016. <http://wesley.nnu.edu/?id=84>.
- "The Wesley Center Online: Wesley's Letters: 1772." Accessed August 15, 2018. <http://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1772/>.
- Wesley, John. *The Journal of the Rev. John Wesley*. Edited by Nehemiah Curnock. Vol. 2. London: Robert Culley; Charles H. Kelley, 1909.
- . *The Journal of the Rev. John Wesley*. Edited by Nehemiah Curnock. Vol. 4. London: Robert Culley; Charles H. Kelley, 1909.
- . "Letter to Conyers Middleton." Edited by Jerry James. Wesley Center for Applied Theology, 1998. Accessed August 14, 2018. <http://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1749/>.
- . "Minutes of Several Conversations." Edited by L. Tyerman. *The Life and Times of the Rev. John Wesley*. London: Hodder and Stoughton, 1876.
- . *Minutes of Several Conversations, between the Rev. John Wesley, A.M., and the Preachers in Connexion with Him. Containing the Form of Discipline Established among the Preachers and People in the Methodist Societies. London, Printed for G. Whitfield, 1797*. Edited by Thomas Jackson. Reprinted for the Methodist Book-Room, 1850. <http://archive.org/details/minutesofseveral00wesliala>.
- . "The Wesley Center Online: Wesley's Letters: 1772." Accessed August 15, 2018. <http://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1772/>.
- . *The Works of John Wesley*. 3rd ed. Vol. 1. London: Wesleyan Methodist Book Room, 1872.

- . *The Works of John Wesley*. 3rd ed. Vol. 12. London: Wesleyan Methodist Book Room, 1872.
- . *The Works of the Rev. John Wesley*. John Mason, 1829.
- . *The Works of the Rev. John Wesley*. John Mason, 1829.
- Wesley, John, and James Henry Potts. *Living Thoughts of John Wesley: A Comprehensive Selection of the Living Thoughts of the Founder of Methodism as Contained in His Miscellaneous Works*. Eaton & Mains, 1891.
- “Wesley’s Prescription for Making Disciples of Jesus Christ: Insights for the 21st Century Church,” n.d. Accessed May 10, 2016.
https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/faculty-maddox/22_Wesleys_Prescription_Duke.pdf.
- Willard, Dallas. “Discipleship.” Accessed May 11, 2016.
<http://www.dwillard.org/articles/artview.asp?artID=134>.
- Wimber, John, and Kevin Springer. *Power Evangelism*. Gospel Light Publications, 2009.
- . *Power Healing*. Harper San Francisco, 1987.
- Young, Edward J. *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*. Vol. 3. 3 vols. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1972.
- Yrigoyen, Charles. *The Global Impact of the Wesleyan Traditions and Their Related Movements*. Lanham, MD: The Scarecrow Press. 2002.